

# THE PACIFIC CHURCHMAN



HOLY TRINITY CHURCH, WILLOWS

*First Church over the top in Sacramento Diocese. In one afternoon two days before date for canvass two men secured pledges for \$837 on quota of \$638.*

MAY, 1920

VOLUME LV.

NUMBER 10

SAN FRANCISCO

### World Conference on Faith and Order

The World Conference on Christian Faith and Order—the most notable and hopeful effort, for centuries, to prepare the way for the manifestation of the unity of Christians—is an assured fact. Seventy-two co-operating commissions have been appointed by Churches all over the world, representing all the great members of the family of Christ, save the Church of Rome which, for the present at least, remains aloof. So great an undertaking cannot be carried on by letters. A preliminary meeting will therefore be held at Geneva, Switzerland, August 12-26, 1920, to arrange for the prosecution of the enterprise. It is expected that there will be present Americans, Canadians, English, Scotch, Irish, Swedes, Norwegians, Danes, French, Dutch, Swiss, Germans, Hungarians, Italians, Greeks, Serbs, Roumanians, Bulgarians, Egyptians, South Africans, Australians, New Zealanders, Japanese and possibly Chinese, Russians and Armenians.

The Commission of the Episcopal Church in the United States has hitherto paid all the expenses, and will pay for meeting-places and other such items at Geneva and the expenses of its own delegates, but it cannot meet those of delegates from other Commissions. Many such delegates have already been appointed, but a number of Commissions report that they are unable to provide the money for theirs, sometimes because the amount needed will be large, and sometimes because their Churches have been impoverished by the war. I am therefore individually, though with the knowledge of the Executive Committee of our Commission, asking for gifts to be used at my discretion in helping toward the expenses of delegates, so that no Church shall be prevented by poverty from being represented at what we have reason to believe will be the most important gathering of Christians since the days of the early Councils.

Additional importance will be given to the meeting because just before it will be held an Oecumenical Conference called by the Lutheran Archbishop of Sweden to consider social and industrial questions in their relations to individuals and to nations, and after it the World Alliance to Promote International Friendship through the Church will confer about international peace. Thus the last three weeks of August next will be devoted to considering how the Faith in Christ shall be manifested to the world as its only efficient

hope and inspiration, and how that Faith may be shown by its works for individual, national and international righteousness and peace and justice.

I estimate that at least \$25,000 can be spent to great advantage in ensuring the presence of representative men of every race. Gifts, large or small, may be sent to me at 174 Water Street, Gardiner, Maine.

Very sincerely yours,

ROBERT H. GARDINER.

The Greek papers in Athens, Constantinople and Alexandria, published by the Holy Orthodox Eastern Churches in those countries, have contained of late a great amount of interesting matter with regard to the readiness of the Eastern Churches to come into closer relations, and eventually into inter-communion, with the Anglican Church.

The Locum Tenens of the Ecumenical Throne has appointed a Committee, of which the Chief Secretary of the Holy Synod is one, to consider the expediency of having a representative in London to further relations with the Anglican Church.

The Ecclesiastical Herald of Athens reports that the Serbian Bishop Nicolai Velimirovitch, who is in London, where he made a notable address at St. Paul's, has resumed a series of talks and sermons on the increasing closeness of the relations of the Orthodox and Anglican Churches. The same paper January 15 contained a full account of the installation of the new Bishop of Oxford. A later issue reports that the Committee appointed by the Archbishop of Canterbury, of which Bishop Gore is the Chairman, to consider the relations between Orthodox and Anglicans has already begun its sessions, and will take charge of all matters concerning the Orthodox students in England, whom the leaders of the Eastern Church have entrusted to the Archbishop of Canterbury.

It announced also the early publication of a special periodical printed in two or three languages, dealing with matters relating to reunion. It also reports that the Senate of Roumania has approved the union with the Roumanian Orthodox Church of the Church of Bessarabia which was under Russia, Czernowitz under Austria and Hermannstadt under Hungary, so that the new Synod of Roumania will include the Bishops of the new Province.

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| Assets                       | \$84,107,311.15 |
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| Capital Actually Paid Up     | 1,000,000.00    |
| Reserve and Contingent Funds | 2,437,587.92    |
| Employee's Pension Fund      | 318,780.48      |



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### May Kalendar and Lectionary

- 1.—SS. Philip and James (Red).  
A. M.: Isaiah 61; John 14:3-end.  
P. M.: Joshua 4:1-10; Acts 15:1-31.
- 2.—Fourth Sunday after Easter (White).  
A. M.: Deut. 10:12-11:9; Col. 2:20, 3:17.  
P. M.: Daniel 12:1-9; Luke 24:13-35.
- 9.—Fifth (Rogation) Sunday after Easter (White).  
A. M.: Deut. 11:10-end; I Peter 1:3-21.  
P. M.: Zachariah 8; John 5:24-end.
- 13.—ASCENSION DAY (White).  
A. M.: II Kings 2:1-15; Ephesians 4:1-16.  
P. M.: Daniel 7:9-27; Romans 8:1-18.
- 16.—Sunday after Ascension (White).  
A. M.: Joel 2:21-end; John 17 or Acts 1.  
P. M.: Zeph. 3 or Gen. 41:37-end; Rev. 5.
- 23.—WHITSUNDAY (Red).  
A. M.: Deut. 5; Hebrews 12:14-end.  
P. M.: Isaiah 10:33-11-end; Rom. 8:1-27 or Acts 18:24-19:7.
- 24.—Whitsun Monday.  
A. M.: Genesis 11:1-9; I Cor. 12:1-13.  
P. M.: Isaiah 61; II Cor. 1:1-22.
- 25.—Whitsun Tuesday.  
A. M.: Numbers 11:16-30; Matt. 12:14-33.  
P. M.: Jeremiah 31:31-37; II Cor. 1:23-2-end.
- 26-28-29.—Ember Days
- 30.—TRINITY SUNDAY.  
A. M.: Exodus 34:1-7; Matt. 28:16-end or I Pet. 1:1-12.  
P. M.: Isaiah 6:1-8; Matt. 3:13-end, or II Cor. 13:5-end.

### Appointments of the Bishop Coadjutor

#### MAY

2. Fourth Sunday after Easter.  
A. M., St. Paul's, Oakland; Evening, Palo Alto.
9. Fifth (Rogation) Sunday after Easter.  
A. M., St. Peter's, Oakland; Evening, Hayward.
13. Ascension Day.
16. Sunday after Ascension.  
A. M., Pacific Grove; P. M., Del Monte; Evg., Monterey.
23. Whitsunday.  
A. M., San Mateo; Evening, St. Barnabas', San Francisco.
30. Trinity Sunday.  
A. M., Menlo Park; P. M., Santa Clara.

### An Open Letter to the Clergy of the Diocese of California

The passing over of many pastoral activities of my office to the so competent and re-inforcing Coadjutorship inevitably throws one back upon the official retrospect. And I am impelled to write you an open letter—open not merely in this publicity but in the opening to you some things out of my heart. I do not believe this will involve any breach of a proper reticence of the intimate experiences in the generation of the Episcopate among you. Obviously in that retrospect there is much, very much, about which reticence is a simple heart's desire and dictate. This is especially true of that sense of shortcomings in the office which while always apprehensive becomes notably keen in this freedom for review. When this is a matter between the Bishop and God its wholesome humiliation and penitence must hide their wrestling for "truth in the inward parts" in the yearning to "understand wisdom secretly." Other ambitions of life in the light of that wisdom begin to shrivel. The one thing of consequence becomes more insistently the striving according to the working of Christ Jesus in our ministry. There lies the disquieting failure to attain.

### Freeing the Mind for Peace of Mind

But when the retrospect discloses failures to measure up to the standard of the vows and visions of the office in its relations to others and especially to comrades in the ministry and Diocese to use this authority "not to destruction but to salvation; not to hurt but to help," it becomes an aid to peace of mind to avow it. In the infirmities of administration and example there have been many omissions and commissions and stumbling blocks to others of my brethren of the Clergy—not now but later to speak of it in open letter to the laity—impatience and irritability, bias, lapses from loving sympathy, official harshness, opportunism, lame leadership, "safety first" instead of Saviour first counsels and all the like limitations stand out in their telltale of hurt rather than help. And whenever consciously or unconsciously these frailties have affected the efficiency of the work and carried unhappiness or harm to those associated with me in the ministry as one who "must give account" I ask God to forgive me and I ask the prayers and pardon of all who I have so injured.

### An Older Brother's Changing Perspective

No one would be likely to claim that the readjustments of life which are apt to come beyond the "three-score-and-ten," if not before, are altogether easy. The human naturally clings to human gratifications. And my lines have fallen in pleasant places for the blessings and ambitions of my office these many years to which the loyalty and help of the Clergy living and departed, have contributed no small part. And if one must realize that the large assignment of official station is to step down from official zest of power it is also to step up to this clear perspective of life's reality of record. Readjustment does rearrange the foreground and put "first things first" in the values of life and of work. As the threshold sense of the nearness of the other world deepens one begins to appreciate how

"Earth's joys grow dim,  
Its glories pass away,"

and in that perspective will my brethren in the Diocese suffer a word of exhortation which comes from my heart and my earnest attachment to them? I submit it in these columns as affording the most impersonal way of addressing all my brethren.

### Applying Our- selves "Wholly to This One Thing"

If my own experience of vows lacking their full vigor can count for anything, some of the most insidious sapping of that vigor comes from the infection of the vows by secular standardizing. That is very deadening to the personal piety and to the whole spiritual tone of any given ministry. Our people feel it and sometimes identify its symptoms in such terms as "the whole head is sick and the whole heart faint." Its antidote is the constant *sursum corda* with the tonic of the ordination reminder: "By God's grace to give yourselves wholly to this office whereunto it hath pleased God to call you." The memory of that solemn hour of fresh consecration will do much to counteract a tendency under present conditions to move in the direction of least resistance and be more or less secularized in occupation at the expense of loss of absorption in the strict sanctities of the Priesthood. This may tangle up the primary purposes of a ministry with many secondary cares and diversions of Parish activities or it may lead to a partial or practical relinquishment of the ministry for out-and-out business positions. In these days of inadequate support I do not forget exceptional conditions which may temporarily seem to require resort to other resources. But when our Clergy list in the Church at large and in this Diocese shows, outside of those retired by inevitable age or disability, so considerable a percentage whose ministry is perilled—while more or less in abeyance—by purely secular duties, I can do no less than sound this brotherly note of warning and of recall to the heartening vision of the vows.

### The Pastoral Vow

Then there are many conditions of the modern congregation which seem to come in between the pastor and the individuals of his flock. That determining influence of the personality of the priest upon the personality of each member of his congregation whereby he can in each one's spiritual identification call "his own sheep by name" is oftentimes without real hope or contact. It is a "broken contact" because the ordination "wires are down" through some neglect or disturbing force. There is that warning so searching and startling in the retrospect of any ministry, "If it shall happen that the same Church or any member thereof do take any hurt or hindrance by reason of your negligence, you know the greatness of the fault and also the horrible punishment that will ensue." How can any of us face it without throwing ourselves on the mercy of God in the blood of Jesus Christ? How can we think of it without throwing ourselves, in the time that is left us, into new consecration by the grace of God to magnify our pastoral vow in personal approach "to the sick as to the whole" within our cures as need shall require and occasion shall be given?

### The Whitsuntide Ember Days Good Remember Days

The Whitsuntide Ember season this year falls in the week of May 23-29. There is hardly a more opportune time for taking heed to the ministry of each one of us. That charge to Archippus seems not to have been given from misgiving but from the Apostle's realization of the very difficulties Archippus was meeting. And so the Ember Days of the Holy Spirit are especially sustaining if searching in their turning our thought to that Holy Spirit which helpeth our infirmities and is our blessed sufficiency. And the best appeal to our youth for the ministry that is to be is to present the vivid and true object lesson of the ministry that now is, in pressing forward to the ideals of its vows so far as lieth in us; in losing self in service and sacrifice and in the spirit not of fear but of power and love and soberness. This will stimulate us to use

this and every Ember season to preach and teach our people about vocation; to have a constant eye for possible candidates for the ministry of men and of women; to be as keen about candidates for the Ministry as we are for candidates for Confirmation and to use habitual prayer and fostering personal influence over our boys and girls whenever there seems to be opportunity or interest for the holy calling. Pentecost means personal *cost* in every aspect of a faithful and joyful ministry. New Whitsuntide afflatus breathes into us new affection and new aptitude.

All of which is submitted, my dear brethren of the Clergy, from a retrospect of a ministry of nearly fifty years and an Episcopate of thirty years with a profound realization of my own sharing in responsibility for untoward conditions like that expressed by the brothers of Joseph: "We are verily guilty concerning our brother." But it is also with that assuring prospect of our trying to do this one thing in following the Apostle:—"forgetting those things which are behind and reaching forth unto those things which are before us as we press toward the mark of the high calling of God in Christ Jesus."

"Unto Thee, O God, will I pay my vows;  
Unto Thee will I give thanks."

Yours in the faith, hope and love of Jesus Christ,  
WILLIAM F. NICHOLS.

### Intercession Box

"It is not by paces but by prayers that  
God is come at."—Bishop Andrewes.

#### Think and Thank.

1. For the gracious rains.
2. For the Easter reviving.
3. For the blessings that have come to the work of Deaconess Hodgkin in Roumania.
4. For the recent provision for strengthening the staff of Grace Cathedral.
5. For the promising re-adjustment of the facilities of St. Luke's Hospital.
6. For the filling of the See of Utah by the consecration of the Rt. Rev. Arthur Wheelock Moulton.

#### "Ask in Faith Nothing Wavering."

1. For an emphasis of use of the Whitsuntide Ember Week, (May 23-29), to promote by prayer, preaching, and propaganda the vocation and welfare of the Ministry.
2. For deeper consecration to the fostering of Christian Nurture.
3. For blessing upon the Church Divinity School and its ordination day, May 26th.
4. For constancy of intercession to follow up the Healing Mission.
5. For guidance of the Bishop-Coadjutor-elect of the Diocese of Los Angeles, the Rev. Dr. William Bertram Stevens.
6. For a blessing upon the meeting of the Convention of the District of Idaho at the end of May.

### Trinity Church, San Francisco

Resolution adopted at a recent meeting of the Vestry of Trinity Church:

"The deepest sympathy of the Rector, Wardens and Vestry of Trinity Church is extended to their associate, Mr. George B. Scott, in the keen bereavement that has befallen him in the death of his beloved wife. Faithful unto the end as wife and mother in her great devotion and to her Church, which she loved with a great love, her loss will be greatly felt and her memory will be an inspiration. Large hearted and generous, kind and charitable in her judgment, devoted in her life work, her example will be a wholesome influence upon those who had the privilege of her friendship. Resolved, that a copy of this expression of sympathy be placed in the minutes of the Vestry."



# Diocese of California

## Personals

The Rev. E. I. McNulty is Priest in charge at St. Peter's, Redwood City.

The Rev. Harvey S. Hanson has become a member of Grace Cathedral Staff.

The Rev. Edward H. Molony is Priest in charge of Grace Mission, South San Francisco.

Bishop Sanford recently gave his annual Course of Lectures on Missionary Work at the Church Divinity School.

The Rev. W. M. Ford has entered upon his duties as Priest in charge of St. James', Paso Robles, and adjacent points.

Bishop Brent was the guest of Mrs. Whitelaw Reid at Millbrae and preached at the Church of St. Matthew, San Mateo, on Sunday, April 11th.

The Rev. Lawrence B. Ridgeley, D. D., Missionary in Hankow, China, with Mrs. Ridgeley, passed through San Francisco en route East via Los Angeles.

Mrs. Elizabeth Hoge, widow of the late Rev. C. M. Hoge, formerly Missionary in the Salinas Valley, died April 17th, and was buried at Pacific Grove on April 20th.

Canon Bickersteth of Canterbury Cathedral, wife and son, author of "Yesterday, Today and Forever" and "Peace, Perfect Peace," were recent visitors in San Francisco.

The Bishop of North Queensland, the Rt. Rev. Dr. John Oliver Feetham, with his Chaplain, the Rev. Mr. Harris, recently passed through San Francisco en route to the Lambeth Conference.

The Venerable John A. Emery, D. D., expects to leave San Francisco May 5th, and after a brief visit to relatives, in New York and New Hampshire will sail for England later in the month.

The Rev. Clifton Macon, former Rector of Trinity Parish, Oakland, has accepted the call of All Souls' Church, St. Nicholas Avenue and 114th Street, New York City, and entered upon his duty April 5th.

Canon Bickersteth of Canterbury Cathedral (son of the author of "Yesterday, Today and Forever" and "Peace, Perfect Peace") and wife were recent visitors in San Francisco.

## The San Francisco Church School Association

At the suggestion of the House of Churchwomen a committee of energetic women under the chairmanship of Mrs. Osborne, convened a meeting at Grace Chapel on the evening of Wednesday, April 14th.

The purpose was to organize the Sunday School workers of the city into an association in which mutual counsel and help would secure the upbuilding and strengthening of the cause in every Parish.

The downpour of rain kept many away; yet about fifty earnest people, representing both sexes, were present and manifested a deep interest in all that transpired.

Bishop Parsons' address was both able and timely. While noting that the Parochial returns throughout the Church in this country indicated a surprising decrease in the number of scholars, he felt that the centralizing of effort to improve the conditions should be productive of good results.

The great interest manifested by Mrs. Osborne was shown by her well-prepared and well-delivered talk from the standpoint of the forlorn hope, in which she urged all present to take back to their Parishes the spirit of leadership and arouse a more general desire to engage actively in promoting the Association.

Miss Hawley was requested to give an account of the Alameda County Association. In its methods and programs of meetings and services, with occasional rallies of the schools of the county, the spirit of emulation served to deepen the interest of officers, teachers and scholars alike and to promote a healthy rivalry which extended to the smallest class.

The first steps in organizing the Association were taken by the election of Mr. Warren Rommel, of Trinity Church, as President, and Miss Helen Maddock as Secretary. A committee was appointed to prepare a constitution and by-laws and will report at the adjourned meeting to be held on the evening of May 4th at Trinity Church, Bush and Gough.

## Convocation of San Francisco

The Spring meeting will be held at St. Barnabas' Mission, Vienna near Persia Ave., San Francisco. Wednesday, May 5th, 10 A. M., Holy Communion; 11:30, Roll Call; 12:30, Luncheon; 2 P. M., Business; 4:30, Recess; 8 P. M., Missionary Service.

Take Mission St. cars—12, 14 or San Mateo, to Persia, walk six blocks east.

## The Brotherhood of St. Andrew

About twenty-five Brotherhood men met at the Church of the Advent, Oakland, on Tuesday, April 20, to welcome Mr. Walter Macpherson, one of our traveling Secretaries, who is visiting the Coast preparatory to putting on an extensive campaign for increasing the number of Chapters, especially among the Juniors.

Mr. Macpherson, who did notable work in the Army and Navy Service of the Brotherhood, made a convincing talk on the Prayer and Service plan of our organization. We hope to hear and see a great deal of Mr. Macpherson in the future and wish him Godspeed in his work.

## The Confirmations

Bishop Parsons held the following Confirmations during March and April:

March 7—Canon Kip Mission, 19.

14—Good Samaritan, San Francisco, 13.

14—St. John's, Oakland, 5.

21—Trinity, San Jose, 43.

21—Christ Church, San Jose, 1.

28—Christ Church, Alameda, 33.

28—Trinity, Oakland, 3.

30—Advent, San Francisco.

31—Holy Innocents', San Francisco, 22.

31—San Francisco Hospital, 1.

April 1—Advent, East Oakland, 20.

2—St. John's, San Francisco, 3.

4—St. Luke's, San Francisco, 27.

4—Trinity, San Francisco, 31.

8—San Francisco Hospital, 2.

11—Grace Cathedral, 20.

11—St. Paul's, Burlingame, 14.

## Church of the Advent, East Oakland

The church was tastefully decorated for Easter Day and the music was excellent. The congregation filled the church, the offering was generous and the communicants many.

On Maunday Thursday evening the Bishop Coadjutor made his visitation and confirmed a class of 20, preached a sermon and celebrated the Holy Communion; 76 persons received. The Church of the Advent will duly celebrate the 60th anniversary of its organization on May 25th. On Sunday, the 23rd (Whitsunday), Bishop Nichols will preach a special sermon at the 11 o'clock service and the Bishop Coadjutor will meet with the congregation on the evening of the 25th. The rector and vestry cordially invite all old friends of the Advent to participate in celebrating the 60th anniversary of the organization of the parish.

## Christ Church, Sausalito

The steady growth of this old established Parish under the Rectorship of the Rev. Dr. H. St. George Buttrum has been most marked and gratifying. In a remarkable degree Dr. Buttrum has the co-operation of his congregation and their united efforts have been singularly blessed in a visible way.

The attendance at the regular services has doubled and the financial strength is now at its maximum, due in large measure to the Nation-Wide Campaign which was faithfully carried out by a band of devoted Churchwomen.

Recent evidences of growth have been the increase of the Rector's salary to \$150 per month, the formation of a Men's Club with over sixty members, the organization of a Sunday School Vestry, and the holding of a monthly Children's Service at the Church hour. The Sunday School has adopted the Duplex Envelope and is giving over \$50 a year to Missions.

The Parish has pledged about \$900 annually to the Nation-Wide Campaign.

Each week witnesses a goodly meeting for instruction in personal religion and an intercessory prayer circle has been organized.

### St. Mark's Church, Berkeley

The Men's Club at its annual meeting on April 13th, elected the following officers:

President, James E. Kilduff; Vice-President, Leslie Smith; Secretary-Treasurer, William J. Rushmore.

A most interesting and profitable meeting closed with the serving of refreshments. The good-fellowship of the occasion has done much to deepen the purpose of the members to extend the work among men in this fine Parish.

St. Mark's has suffered the loss of two of the older members of the Parish. Mrs. Easton, the widow of the Rev. Giles Easton, formerly Rector of St. Mark's, fell asleep March 26th. Mrs. Mary Ann Morgan was suddenly called while preparing dinner for herself and her son on April 1st.

### All Souls' Church, Berkeley

A Credence Table, the gift of Mrs. William Endress in memory of her husband, Captain Endress, U. S. A., was dedicated on Maundy Thursday. The carving was done by Mrs. Hollis. The sermon on this occasion was preached by the Rev. H. H. Powell, D. D.

Under the leadership of Mr. Victor Robertson, active steps are being taken to purchase a very desirable residence in close proximity to the Church. As this property can be secured at a reasonable figure and on satisfactory terms, it seems, in the consideration of the high cost of building material and labor, that this is an opportunity which should be grasped, in order to supply a home for the Vicar from which he may more easily than now accomplish his Parish work.

### St. Clement's Church, Berkeley

A well-kept Lent was followed by a joyous Easter, on the occasion of which festival there were many communicants, large congregations, good musical services and a liberal offering of \$500, with which sum the Vestry will be able to enlarge the Guild Hall to accommodate the growing needs of the Church School.

The recent meeting of St. Clement's Guild was engaged in the discussion of a new Vicarage. The Treasurer's report showed that \$1600 is already in hand towards the building fund. The members expressed their willingness to pledge \$250 per year and as much more as possible.

### Holy Innocents' Church, San Francisco

Much to the gratification of the large Easter congregations the musical portion of the services was rendered by the Choir in a most praiseworthy manner. The program included Stainer's anthem, "They have taken away my Lord," the "Sevenfold Amen" by the same composer, and the "Gloria" from Mozart's Twelfth Mass.

The able and patient work of Mr. Granger, organist, and choir director, is meeting with the grateful appreciation of people and Vestry alike, which has been manifested by a substantial increase in his salary.

On Friday evening, April 16, Mr. Granger was the guest of honor at a supper given under the auspices of the Choir. Addresses, in which was voiced the sincere and hearty commendation of his fine and successful efforts in behalf of the music and services, were made by the Rector and Mr. Mayo. Mr. Granger's reply expressed the joy and satisfaction he has taken in co-operating both with the Clergyman and the members of the Choir.

At the regular business meeting of the Young People's Club on the evening of April 6, a resolution to merge with the new Diocesan "Young People's Fellowship" was carried.

For nearly a year Holy Innocents' young people have been organized. With a laudable zeal the members have entered into various departments of Parish activity, especially the Church School and the Choir.

With a present membership of thirty and new members joining, the prospects of this vigorous branch of Parish life is full of promise.

### Notes from Trinity Church, San Jose

Lent was a source of great spiritual uplift in Trinity Parish, San Jose. Every Sunday the Church was crowded to the doors. On Good Friday the attendance was so large at the three-hour service that the church was filled to overflowing.

On Easter Day the church was never more beautifully decorated, and chancel and altar were ablaze with the glory of Easter lilies. At the early celebration nearly 300 received the Holy Communion, including the class of forty-four newly confirmed. At the 11 o'clock service the crowd was so big that many people could not gain admittance. Over 200 more received the Blessed Sacrament at this service.

After the morning service the entire choir, with Dr. and Mrs. Porter, and Masters Noel and Cedric, were the guests at luncheon of Mrs. A. H. Boomer at the Hotel St. James.

At 5 o'clock Vespers the Sunday School Floral Service was held. It was very beautiful and inspiring.

### St. Mary's-by-the-Sea, Pacific Grove

A reception was tendered the Rev. W. H. G. Battershill, the new Rector, by the St. Mary's Guild, at which addresses of welcome were made by a representative of the City, the Federation of Ministers, and officers of the Parish and various organizations of the Church. Mr. Battershill is a native of Devonshire, England, and came to California from Vancouver, B. C., and intends to become an American citizen.

### Nation-Wide Campaign

Editor Pacific Churchman:

In accordance with resolution passed at a meeting of the Board of Church Extension, I enclose a list of parishes and missions, showing (1) those who have paid apportionment in full; (2) those who have paid pro rata to date, and (3) the largest contributors—which although not full pro rata of apportionment have made very substantial payments.

Also in accordance with resolution of Finance Committee I append the following cash summary and list of appropriations:

#### Nation-Wide Campaign

|                                         |                   |
|-----------------------------------------|-------------------|
| Total Receipts to March 31st, 1920..... | \$6,359.76        |
| Paid Expense of Campaign Committee..... | 807.74            |
| Balance .....                           | \$5,552.02        |
| 55.55% to New York .....                | \$3,084.12        |
| 44.45% to Church Extension.....         | 2,467.90          |
| <b>Church Extension</b> .....           | <b>\$7,040.65</b> |
| Total Disbursements .....               | \$7,040.65        |
| Receipts from Mission Pledges, etc..... | \$3,898.23        |
| Receipts from Nation-Wide Campaign..... | 2,467.90          |
| Deficit, March 31 .....                 | \$ 674.52         |
| Deficit, January 1 .....                | 657.20            |
| Total Deficit Church Extension.....     | \$1,331.72        |

I might add, however, that at this writing (April 19) the April receipts to date exceed the receipts of the first quarter. Unquestionably many parishes were waiting to see how they fared with Easter Offering before remitting receipts on hand.

May I repeat with all earnestness that the Parishes and Missions endeavor to pay one-twelfth of the apportionment each month of the year, so that the Boards may be assured of a regular income to meet the expenses upon which the apportionment is based.

Yours faithfully,  
FREDERIC M. LEE,  
Treasurer.

#### Apportionments Paid in Full

Monterey, St. James' Mission; West Berkeley, Church of the Good Shepherd.

#### Missions Without Apportionment Which Have Sent in Amounts

Chinese Mission, San Francisco; Japanese Mission, San Francisco; Annette, Saratoga, St. James' Mission.

#### Parishes and Missions Which Have Paid Quotas (3 Months) to Date

San Francisco, Incarnation; Mill Valley, Our Saviour; Centerville, St. James; Pt. Richmond, Trinity; King City, St. Mark's; Los Altos, Christ; San Ardo, St. Matthews; San Miguel, St. John.

#### Parishes Which Have Subscribed the Largest Amounts to Date

San Francisco, Grace Cathedral; San Mateo, St. Matthews; San Francisco, St. Luke's; Oakland, St. Paul's; Berkeley, St. Mark's, including All Souls' and St. Clement's; Ross, St. John's; Alameda, Christ.

#### Appropriations Made by Finance Committee for Diocesan Budget

|                                                           | 1st<br>Quarter | 2nd<br>Quarter | Total       |
|-----------------------------------------------------------|----------------|----------------|-------------|
| *Campaign Committee Expenses.....                         | \$2,500.00     | \$.....        | \$2,500.00  |
| Church Extension .....                                    | 3,750.00       | 3,750.00       | 7,500.00    |
| Christian Education .....                                 | 75.00          | 150.00         | 225.00      |
| Social Service .....                                      | 150.00         | 150.00         | 300.00      |
| Widows' and Orphans' Fund for<br>Ash Wednesday .....      |                | 466.00         | 466.00      |
| Orphanages (for Maundy Thurs-<br>day) .....               |                | 200.00         | 200.00      |
| Bishop's Purse .....                                      | 250.00         | 250.00         | 500.00      |
| Chaplain for University Work at<br>\$1,500 per year ..... |                | 375.00         | 375.00      |
|                                                           | \$6,725.00     | \$5,341.00     | \$12,066.00 |

\*Includes payment of balance incurred in 1919.



# Resolutions of the Seventieth Annual Convention of the Diocese of California Concerning the Resignation of the Venerable John A. Emery, D.D.

The convention has received with deep regret the resignation of the Ven. John Abbott Emery, D.D., as Archdeacon. Constrained as it is by the reasons which he gives, to accept it and concur with the Bishop in releasing him from the duties of his office, the Convention cannot take such action without putting on record its deep appreciation of the immense service which Dr. Emery has rendered to the Diocese, within whose boundaries his entire ministry has been spent.

On May 16th, the Archdeacon will celebrate the 40th anniversary of his ordination. For some years after that event, he served as a missionary in the district which is now the Diocese of Los Angeles. In 1886 he came north to undertake the Rectorship of St. Andrew's Parish, Oakland. After four years in Oakland, he crossed to San Francisco, served for a short time as Diocesan Missionary, and then was successively Rector of St. Peter's for four years, and of the Church of the Advent for a like period.

During all these years of busy rectorships he had identified himself more closely with the missionary work of the Diocese. Besides his work as Diocesan Missionary, he had served as Secretary of the Board of Missions, and more and more the Bishop and the Board came to rely upon his intimate knowledge of conditions and his sound judgment.

When, therefore, in 1898, the Convention adopted the Canon providing for an Archdeacon, it was natural and indeed inevitable that the Rector of the Church of the Advent should be the first incumbent of that office.

In full understanding of the Bishop's plans, and in full sympathy with his ideals, the new Archdeacon began his work. He gave himself to the building of the missionary work with an unsurpassed loyalty to the Bishop, the Diocese, and the Church. He undertook the ordering with rare skill of the constantly increasing business of the Bishop's office.

Throughout the Missionary Field he knew the country most intimately; its topography, its population, and its resources were familiar to him. He knew the Churchpeople through all this wide area. He traveled up and down, straightened out difficulties, and organized new work. The staff of clergy and lay-readers by which he served a large number of missionary points with economy of men and money grew and became a distinctive feature of the Diocesan work. In the office and in the city he cared for the business of the Diocese. The Bishop depended upon him. The clergy and laity turned to him for all kinds of help. He was always ready to respond. When the Board of Church Extension ran behind, or funds were needed to save some imperilled Church work, the Archdeacon never failed to reach those who would answer the appeal. The sums of money which he has raised for the Diocesan work are very large. He has come in touch with almost all of the Diocesan institutions, and for years has been the active and successful Treasurer of St. Luke's Hospital.

When the Church at large finally awoke to the need of having representatives of various sections of the country on the Board of Missions, the then Department of the Pacific naturally turned to Archdeacon Emery as the outstanding presbyter on this Coast for such service. He had already declined the urgent appeal to become Secretary of the Department, but for years he traveled twice a year across the continent to attend the meetings of the Board of Missions, and rendered a constant and fine service to the general missionary work of the Church.

The Diocese has had the privilege of sending him to represent it in every General Convention since 1898, until last year, when he declined to serve. He has filled many Diocesan offices, and has completed his years of active work in the Diocese by serving in the Presidency of the Standing Committee.

Last year the Church Divinity School of the Pacific, whose fast friend he has been for many years, honored itself by giving him the degree of Doctor of Divinity.

Through all these years he has carried himself with unswerving loyalty and with unaltering purpose to seek first "The Kingdom of God and His righteousness." His unshaken faith in Christ, and his courage have made him a constant prop to his brother clergy, and his capacity for friendship has endeared him to a great host throughout the Diocese.

The Convention thanks God for all the fine service which he has rendered, and prays that he may be spared for many years to come, to bring to bear his counsel and ripe judgment upon the affairs of the Diocese.

EDWARD L. PARSONS,  
ALEXANDER ALLEN,  
LOUIS F. MONTEAGLE,  
W. A. M. VAN BOKKELEN,  
The Committee.

## The Woman's Auxiliary.

President, Mrs. A. L. McLeish.  
Vice-Presidents, Mrs. H. C. Campbell, Mrs. L. C. Lance, Mrs. Gaillard Stoney, Mrs. H. C. Wyckoff.  
Corresponding Secretary, Miss M. A. Hawley.  
Recording Secretary, Miss K. W. Stoney.  
Box Secretary, Mrs. H. C. Wyckoff.  
Treasurer, Mrs. John H. Robertson.  
Treasurer of United Thankoffering, Miss Lena J. Gibbs.  
Treasurer of the Bishop's Auxiliary Fund, Mrs. Lloyd M. Robbins.  
Educational Secretary, Mrs. C. Edward Holmes.  
Librarian of the Church Periodical Club, Miss F. E. Bishop.  
Advisory Committee, Mrs. James Newlands, Mrs. W. H. Taylor, Mrs. J. O. Lincoln, Mrs. Louis F. Monteagle.

The May Diocesan Meeting will be held in Grace Chapel, Monday, May 3rd, at two o'clock. At that time there will be an exhibit of articles contributed by the Branches for the Alaska Box. The last letter from Dr. Chapman, our missionary at Anvik, Alaska, tells how greatly the people were helped by the supplies we sent last year, and that all kinds of garments will be most acceptable, as well as remnants of material and knitting wool from which the natives can make articles for themselves, and pieces of fur that they can use.

The April Diocesan Meeting was held in Grace Chapel on Monday, April 5th, Mrs. Lance presiding as the President was unable to be present. Seventeen Branches were represented, although the attendance was unusually small in number. The Treasurer reported the names of Branches that had already paid the amounts promised for the Detroit Pledges. She said that two hundred dollars had already been sent to Bishop Capers of West Texas for the relief of sufferers from the storm last year, and that sixty-five dollars was in hand toward the next pledge on the list. Two more of the districts to which pledges were made at Detroit were described—the Church Settlement work at La Grange, Georgia, where thousands of Southern mountaineers have gone to work in the cotton mills, and Oklahoma, where Bishop Thurston is trying to make the Church reach a population of home builders that has increased by leaps and bounds as new lands have been opened for settlement.

## Program of Our Summer Conference

Mills College—June 21-28

The program of the Summer Vacation Conference thus far arranged for is as follows:

Holy Communion (Daily).....7:30 a. m.  
Departmental Meeting (Daily).....8:30 a. m., except on Sunday  
Morning Classes.....9 a. m. to 1 p. m. (45 minute periods)  
(From Tuesday, June 22 to Saturday, June 26, inclusive.)  
These classes are arranged under the auspices of the Boards of Christian Education of the Episcopal Dioceses in the State of California.

At the classes the lecturers and topics will be as follows:  
The Rt. Rev. L. C. Sanford, D.D., Fresno—"Science of Religion."

Rt. Rev. E. L. Parsons, D.D., San Francisco—"The Gospel" and the "Life of Christ."

Dean McCormack of Los Angeles—"Missions."

Dr. H. H. Powell of San Francisco—"Old Testament Prophecies."

Dr. T. P. Boyd of San Francisco—"Christian Healing."

Rev. R. M. Trelease of Berkeley—"Christian Nurture."

Rev. G. H. B. Wright of San Francisco—"Social Service Forum."

Dr. Richard R. Perkins of San Francisco—"Christian Influence with Reference to the Individual."

Rev. J. H. Oehlhoff of San Francisco and others—15 minute addresses and general discussion.

Evening Speakers (Under the Auspices of Church Organizations):

The Brotherhood of St. Andrew of Los Angeles is invited to select the speaker and subject for Friday evening.

The Woman's Auxiliary of Sacramento is invited to select the speaker and subject for Tuesday evening.

Wednesday and Thursday evenings are as yet free.

Saturday and Sunday evenings are to remain open in case of later developments in the matter of available opportunities in the field of Summer Speakers arriving on the Coast.

Sunday, June 27:

Quiet Hour (separate for men and women).....10 a. m.

Morning Prayer and Sermon.....11 a. m.

Preacher, the Bishop of California.

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Telephone, Prospect 6028.

Slogan: *Service for All; All for Service.*

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Chairman, Mr. Millen Griffith.  
Vice-Chairman, Mr. C. Nelson Hackett.  
Executive Secretary, Miss Helen Maddock.  
Treasurer, Mr. Paige Monteagle.

Mrs. Harry Sherman. Rev. C. P. Deems.  
Mrs. F. W. Moore. Rev. G. H. B. Wright.  
Warren W. Rommel. Miss Florence G. Langdon.

Again the Church Center welcomes a chance for a monthly talk. Its members rejoice to feel that their activities are strengthening and stimulating the life throughout the whole family of Episcopal institutions and interests in this city, and we enjoy telling the family all about it.

This feeling is strong upon us as we write, for the most significant feature, perhaps, in the Center's present stage of growth is the way in which it is growing firmly, yet naturally, into the organic life of our local church. This development is being very greatly aided by the now established custom that one of the clergy, together with one or two of his parishioners, shall lunch with the Executive Board of the Church Center at their weekly business meetings. The practice is being of immense educative advantage, and is bringing about that true understanding and co-operation between the parishes and the aggressive body of working laity, who represent the Center, which is our ideal. Those already entertained in this way are Bishop Parsons, Dean Gresham, Dr. Clappett and Mr. Kierulff, Dean Thackeray, Mr. Chinn, Mr. McFarlane, Mr. Pratt, Mr. Turner, Mr. Wright, and fourteen lay guests, both men and women, from the different Parishes.

Growing out of these friendly foregatherings with our clerical leaders and their parishioners have come very natural reciprocal visits from members of the Center to the different Churches. These visitors have told of the work of the Center, and its vital social appeal to morning congregations at the Church of St. John the Evangelist, the Church of the Incarnation, All Saints' Church, Holy Innocents', and at the Mission of the Transfiguration. Other congregations in the city will shortly hear speakers on the same topic. Points outside of San Francisco, such as Menlo Park, Ross, and Oakland, have been visited in this same way.

A slow but steady increase of members is rewarding our efforts. Within the last two months four contributing members and twenty-four active members have joined. We count this merely a beginning, but a stimulating fact of this new membership is that most of them are fine, capable young men and women, imbued with a high vision of the place the Center is to fill in Church and city life.

The activities of the Center go steadily on, and through this last month readings have been given in several places; delightful motor rides on sunny days have been arranged for the old and feeble; work has been done at the Marine Hospital; girls from the Juvenile Court have been escorted to the Easter service; groups are busy dressing beautiful dolls for the children's next Christmas at the Canon Kip, and in making pretty things to be sold at the Good Samaritan Mission's next annual fair. But the larger works still lie before us. Note the following:

Do you know that at least thirty new helpers and teachers are urgently needed immediately in our city Church Schools?

Do you know that twenty or more leaders for children's and young people's clubs are absolutely necessary?

Do you know that the weekly use of an automobile for two hours spells delight for 160 persons in the year, and that the Center has calls for much of this service?

Do you know that persons with the love of God in their hearts and an interest in some part of this work are in demand to talk to big and little groups of young people?

Do you realize that the Center has dozens of other needs listed,—needs which are not really needs of "other people," but in a real sense the urgent concern of you and of me? Come in and learn about them.

The Easter season and the message of the wonderful Christian Healing Mission both shout in our ears the glad tidings of the unlimited love and gifts of our Father to His people. Through the Center His people are challenged to echo back their answering offer of love and gifts. Is such an answer necessary if the fullness of the Divine blessing is to remain and dwell amongst us? Our great Elder Brother, who alone perfectly understood how to live as a true Son, has told us many times that this response is necessary.

You cannot afford to misunderstand the place the Center fills in the Church life. An opportunity is to be given to

every worker for righteousness in Church or city to learn the facts. Mark with red the date of May 25, Tuesday, at 8 p. m., for that evening you are invited to the concert room of the Palace Hotel to meet our members, and to hear Mr. John C. Britton, Mr. J. C. Astredo, and the Rev. Chas. P. Deems explain our program.

### Deaconess' Training School of the Pacific

The Trustees of the Deaconess Training School of the Pacific have granted a further leave of absence to Deaconess Anita Hodgkin until April 1, 1921, in order that she may continue the work which she has begun as representative of the Y. W. C. A. in Roumania.

Deaconess Hodgkin who went abroad on Red Cross work about a year ago, and expected to return last autumn, was invited in the summer by the American Y. W. C. A. to take charge of the new work which they were about to open in Roumania, with Bucharest as a center. She was given leave of absence to August, 1920, in order that she might accept this important opportunity. The extension of her leave has been granted by the Trustees of the School in view of the importance of the work in Roumania and the pressing request from the authorities of the Association to permit her to stay.

The School is very proud of the work which she is doing and believes that the Church should know of it and share in the pleasure and privilege of giving so competent a worker to that difficult field. Two or three quotations from letters received from the authorities are interesting enough to pass on. In one letter we read: "There is no published literature to set forth the extent and exact state of the Roumanian work but I may say that all agencies in Bucharest unite in praise of the manner and depth of the religious teaching, the recreation program and the missionary character of this effort. With the American Red Cross in full co-operation and with the Queen and several progressive Roumanian women thoroughly interested, the future holds real promise."

Another letter says: "At the same time, it is a very strong pull to stay in Roumania, because of the needs and opportunities there. Frankly, we have no one to take her place. Furthermore, we feel that the time she has been there has been long enough to make her thoroughly acquainted with the situation and the characteristics of the people, but not long enough to venture breaking that connection and placing a new person in her stead. We cannot ask her to break obligations which she has in this country, but we do feel free to let you know how very greatly we want her to remain longer in Roumania. She has won the affection, interest and support of everyone, from the Queen to the littlest member of a club. Officials of the Red Cross and other organizations, coming out from Roumania, speak in the highest terms of her work there."

From a third letter, from a Trustee of the School who has been in touch with the Paris Committee, we also quote: "The praise for what she has already done is absolutely unbounded! They say that nowhere else has the work been so thoroughly and systematically organized, and with the spiritual side so definitely developed. The Metropolitan of the Greek Church is especially anxious to have her remain, and promises support for the larger extension of her work throughout Roumania and elsewhere."

Resolution of Thanks unanimously passed at the Lenten Noon-Day Service held under the auspices of the Brotherhood of St. Andrew in the Assembly Room of the Merchants Exchange Building, San Francisco, California, on Saturday, April 3, 1920:

WHEREAS, The close of the Lenten Noon-Day Services for this season of 1920 is at hand, we desire to express our gratitude to those who have made possible the success of these meetings, and it is fitting that we make some expression touching, not only the importance of these yearly gatherings, but our sense of appreciation for their continuance. Therefore, be it

*Resolved*, That we extend our very earnest thanks to the Merchants Exchange for the use of this Assembly Room; that we are deeply indebted to the several speakers who have not only come so freely to our support and guidance, but who have greatly endeared themselves to us for the manifold evidences of ability and sincerity which all have shown; that we feel grateful to the men of the Brotherhood of St. Andrew for arranging this series of devotions, as men who are so earnest in their endeavors to draw men and boys nearer to Christ; that we are grateful to Sherman, Clay & Co. for the use of the organ, and to the many others who have contributed to the success of this helpful series of Lenten services.

May the blessing of these services continue in the lives of all who have come within their influence, and so help on the great work of the spread of Christ's Kingdom in the world.



## Possum

## Church Divinity School of the Pacific

In May, 1919, a (circular) letter was sent by the Faculty of the Church Divinity School to the Clergy in the Eighth Province. Two dozen replies came to the questionnaire which was sent with the letter. The purpose of the letter was to quicken interest in the subject of the Ministry.

All the replies showed deep interest in the subject, and agreed in putting the work of finding candidates upon the Clergy. They report a number of people as approachable, and some twenty, young men and women, as in line and thinking of Ministry.

Sunday reference to the Ministry, and occasional sermons, were recommended; suitable literature; putting youth into Church activity; appeals and letters from a Bishop or a seminary explaining the whole method of reaching the Ministry. Only two letters spoke specially of prayer, although they all surely advocate prayer and depend on earnest supplication.

The whole message from these letters is that the Church should advertise its wares. And the peculiarly strong point of it is that each approach to a layman is special and varies every time. That means personal appeal and clerical initiative.

Some thoughts arise from looking slowly over the correspondence. Our two dozen Clergy agree with the Faculty, that our Church has a claim on her children to serve in Christ's warfare, and the Clergy have authority to enforce this claim.

After hearing or reading many laments over the decrease of the Ministry, we find the key to the closed door. *Possum*, "I can," is the key. We find it in the replies to the Faculty's letter. Undoubtedly many who did not write agree in sentiment with the twenty-four who wrote. And twenty in line for the Ministry means that some of them will arrive.

Therefore, we must be strong and say "*Possum*. I am able to swell the ranks of the Clergy." And in planning to effect this increase, we need three things: wisdom, courage, patience.

*Wisdom* reaches out to the lessons of the past, draws inspiration from the visible dawning of the Day of Righteousness, and draws up plans for the avalanches of opportunity coming upon us.

*Courage* is a greater need. Courage is our life, the atmosphere we breathe. "Sail on," it says to our human faculties which (like Columbus' sailors) work our ship of fate. "Carry on," it cries to our fellow-workers and brothers in arms. "Hold fast," it whispers as the pass-word from Patmos. And its God is "Lord of all power and might."

*Patience* is the greatest need. The test of a man's power is his ability to go to the limit, to be wise and brave and patient till he reaches the goal.

We are in touch here with the central purpose of the Nation-Wide Campaign. To move onward we need officers, well trained. We simply must have them. "You Clergy, go to the labor of a selective draft." That is present-day meaning in "Onward, Christian Soldiers."

"*Omnia possum in eo qui me confortat, Christo.*"—Philippians 4:13. "I can do all things in him who strengtheneth me, Christ."

Did St. Paul doubt that his assistants would find fit men to ordain? Did St. Paul have insuperable difficulty in finding his men? No, not the author of Phil. 4:13.

Doubt we not, therefore, but earnestly believe.

Away with the *non possumus* attitude or sentiment, or speech. Let the helpless, dubitative, shilly-shally, *no-can-do* man be quietly allowed to cultivate his own society, while we who are of the Day are marching on.

J. O. L.

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Girls' Friendly Report for March, 1920  
Diocese of California

For a few days in March, the Girls' Friendly of this Diocese enjoyed the pleasure and inspiration of a visit from Miss May Case Marsh, Extension Field Secretary for the G. F. S. A. While here, Miss Marsh visited several of the Branches and three meetings were arranged for her,—one for the Workers in the Diocese, one for the Clergy and an evening meeting for the Members.

Miss Marsh did not meet so many of the Clergy as she wished, as it was the Lenten season and they were much occupied, but she has promised to return in June, if possible, when she hopes to have the opportunity of seeing them all personally. Miss Marsh has traveled many thousand miles in the past year, carrying the message of the G. F. S. from Texas to Washington, through the North and will return by way of Los Angeles, Arizona and Kansas to her starting point, Detroit. She gave interesting experiences of organizing branches and planning the work to meet the needs of the situation. We hope she can return and pay us an extended visit.

During Lent the usual sewing for the needy was carried on by most of the Branches and two excellent addresses were given to all the members; one from Miss Margaret Cooley, who spoke for the "Near East Relief." Miss Cooley had herself worked with the Relief in Armenia and could give personal accounts of the situation there, as well as the experiences of the workers. On another evening, Mr. Miel brought a message from the Government, entitled "Work and Save," pertaining to the H. C. L. This particularly appealed to the G. F. S., since two of our objects are Service and Thrift. We hope to have more of these talks, from time to time.

## The Christian Healing Mission

"He ever liveth to make intercession for us."

May we not live to make intercession for those for whom He died?

This is the motto by which the Christian Healing Mission, whose headquarters are at the Diocesan House, 1215 Sacramento St., is inspired.

In following up the healing mission conducted by Mr. Hickson at Grace Cathedral, the Bishops and Clergy of the Diocese met, and after counsel agreed that a center should be established in order to keep in touch with those who had been benefited at the great mission.

This has been done, and the work has passed the experimental stage. So many requests have poured in for intercessions that various circles have been asked to share in the privilege of petitioning the Divine Healer to extend His miracle hand and bring back to health many afflicted ones.

Many of the Clergy are now engaged in a devout effort to restore their people to that degree of faith whereby they may appropriate the healing gift of the Son of Man. There has come to the Church everywhere a deep sense of the glorious opportunity opened up, through Mr. Hickson's missions, to take their spiritual and physical woes to Him Who laid His hand on the sick and healed them.

It is therefore good to know that in this Diocese our Bishops, Clergy and people are so profoundly moved to go to the help of the sick and assure them that they are remembered by many at the throne of grace.

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Do you know that persons with the love of God in their hearts and an interest in some part of this work are in demand to talk to big and little groups of young people?

Do you realize that the Center has dozens of other needs listed,—needs which are not really needs of "other people," but in a real sense the urgent concern of you and of me? Come in and learn about them.

The Easter season and the message of the wonderful Christian Healing Mission both shout in our ears the glad tidings of the unlimited love and gifts of our Father to His people. Through the Center His people are challenged to echo back their answering offer of love and gifts. Is such an answer necessary if the fullness of the Divine blessing is to remain and dwell amongst us? Our great Elder Brother, who alone perfectly understood how to live as a true Son, has told us many times that this response is necessary.

You cannot afford to misunderstand the place the Center fills in the Church life. An opportunity is to be given to

every worker for righteousness in Church or city to learn the facts. Mark with red the date of May 25, Tuesday, at 8 p. m., for that evening you are invited to the concert room of the Palace Hotel to meet our members, and to hear Mr. John C. Britton, Mr. J. C. Astredo, and the Rev. Chas. P. Deems explain our program.

### Deaconess' Training School of the Pacific

The Trustees of the Deaconess Training School of the Pacific have granted a further leave of absence to Deaconess Anita Hodgkin until April 1, 1921, in order that she may continue the work which she has begun as representative of the Y. W. C. A. in Roumania.

Deaconess Hodgkin who went abroad on Red Cross work about a year ago, and expected to return last autumn, was invited in the summer by the American Y. W. C. A. to take charge of the new work which they were about to open in Roumania, with Bucharest as a center. She was given leave of absence to August, 1920, in order that she might accept this important opportunity. The extension of her leave has been granted by the Trustees of the School in view of the importance of the work in Roumania and the pressing request from the authorities of the Association to permit her to stay.

The School is very proud of the work which she is doing and believes that the Church should know of it and share in the pleasure and privilege of giving so competent a worker to that difficult field. Two or three quotations from letters received from the authorities are interesting enough to pass on. In one letter we read: "There is no published literature to set forth the extent and exact state of the Roumanian work but I may say that all agencies in Bucharest unite in praise of the manner and depth of the religious teaching, the recreation program and the missionary character of this effort. With the American Red Cross in full co-operation and with the Queen and several progressive Roumanian women thoroughly interested, the future holds real promise."

Another letter says: "At the same time, it is a very strong pull to stay in Roumania, because of the needs and opportunities there. Frankly, we have no one to take her place. Furthermore, we feel that the time she has been there has been long enough to make her thoroughly acquainted with the situation and the characteristics of the people, but not long enough to venture breaking that connection and placing a new person in her stead. We cannot ask her to break obligations which she has in this country, but we do feel free to let you know how very greatly we want her to remain longer in Roumania. She has won the affection, interest and support of everyone, from the Queen to the littlest member of a club. Officials of the Red Cross and other organizations, coming out from Roumania, speak in the highest terms of her work there."

From a third letter, from a Trustee of the School who has been in touch with the Paris Committee, we also quote: "The praise for what she has already done is absolutely unbounded! They say that nowhere else has the work been so thoroughly and systematically organized, and with the spiritual side so definitely developed. The Metropolitan of the Greek Church is especially anxious to have her remain, and promises support for the larger extension of her work throughout Roumania and elsewhere."

Resolution of Thanks unanimously passed at the Lenten Noon-Day Service held under the auspices of the Brotherhood of St. Andrew in the Assembly Room of the Merchants Exchange Building, San Francisco, California, on Saturday, April 3, 1920:

WHEREAS, The close of the Lenten Noon-Day Services for this season of 1920 is at hand, we desire to express our gratitude to those who have made possible the success of these meetings, and it is fitting that we make some expression touching, not only the importance of these yearly gatherings, but our sense of appreciation for their continuance. Therefore, be it

*Resolved*, That we extend our very earnest thanks to the Merchants Exchange for the use of this Assembly Room; that we are deeply indebted to the several speakers who have not only come so freely to our support and guidance, but who have greatly endeared themselves to us for the manifold evidences of ability and sincerity which all have shown; that we feel grateful to the men of the Brotherhood of St. Andrew for arranging this series of devotions, as men who are so earnest in their endeavors to draw men and boys nearer to Christ; that we are grateful to Sherman, Clay & Co. for the use of the organ, and to the many others who have contributed to the success of this helpful series of Lenten services.

May the blessing of these services continue in the lives of all who have come within their influence, and so help on the great work of the spread of Christ's Kingdom in the world.



## Possum

## Church Divinity School of the Pacific

In May, 1919, a (circular) letter was sent by the Faculty of the Church Divinity School to the Clergy in the Eighth Province. Two dozen replies came to the questionnaire which was sent with the letter. The purpose of the letter was to quicken interest in the subject of the Ministry.

All the replies showed deep interest in the subject, and agreed in putting the work of finding candidates upon the Clergy. They report a number of people as approachable, and some twenty, young men and women, as in line and thinking of Ministry.

Sunday reference to the Ministry, and occasional sermons, were recommended; suitable literature; putting youth into Church activity; appeals and letters from a Bishop or a seminary explaining the whole method of reaching the Ministry. Only two letters spoke specially of prayer, although they all surely advocate prayer and depend on earnest supplication.

The whole message from these letters is that the Church should advertise its wares. And the peculiarly strong point of it is that each approach to a layman is special and varies every time. That means personal appeal and clerical initiative.

Some thoughts arise from looking slowly over the correspondence. Our two dozen Clergy agree with the Faculty, that our Church has a claim on her children to serve in Christ's warfare, and the Clergy have authority to enforce this claim.

After hearing or reading many laments over the decrease of the Ministry, we find the key to the closed door. *Possum*, "I can," is the key. We find it in the replies to the Faculty's letter. Undoubtedly many who did not write agree in sentiment with the twenty-four who wrote. And twenty in line for the Ministry means that some of them will arrive.

Therefore, we must be strong and say "*Possum*. I am able to swell the ranks of the Clergy." And in planning to effect this increase, we need three things: wisdom, courage, patience.

*Wisdom* reaches out to the lessons of the past, draws inspiration from the visible dawning of the Day of Righteousness, and draws up plans for the avalanches of opportunity coming upon us.

*Courage* is a greater need. Courage is our life, the atmosphere we breathe. "Sail on," it says to our human faculties which (like Columbus' sailors) work our ship of fate. "Carry on," it cries to our fellow-workers and brothers in arms. "Hold fast," it whispers as the pass-word from Patmos. And its God is "Lord of all power and might."

*Patience* is the greatest need. The test of a man's power is his ability to go to the limit, to be wise and brave and patient till he reaches the goal.

We are in touch here with the central purpose of the Nation-Wide Campaign. To move onward we need officers, well trained. We simply must have them. "You Clergy, go to the labor of a selective draft." That is present-day meaning in "Onward, Christian Soldiers."

"*Omnia possum in eo qui me confortat, Christo.*"—Philippians 4:13. "I can do all things in him who strengtheneth me, Christ."

Did St. Paul doubt that his assistants would find fit men to ordain? Did St. Paul have insuperable difficulty in finding his men? No, not the author of Phil. 4:13.

Doubt we not, therefore, but earnestly believe.

Away with the *non possumus* attitude or sentiment, or speech. Let the helpless, dubitative, shilly-shally, *no-can-do* man be quietly allowed to cultivate his own society, while we who are of the Day are marching on.

J. O. L.

Girls' Friendly Report for March, 1920  
Diocese of California

For a few days in March, the Girls' Friendly of this Diocese enjoyed the pleasure and inspiration of a visit from Miss May Case Marsh, Extension Field Secretary for the G. F. S. A. While here, Miss Marsh visited several of the Branches and three meetings were arranged for her,—one for the Workers in the Diocese, one for the Clergy and an evening meeting for the Members.

Miss Marsh did not meet so many of the Clergy as she wished, as it was the Lenten season and they were much occupied, but she has promised to return in June, if possible, when she hopes to have the opportunity of seeing them all personally. Miss Marsh has traveled many thousand miles in the past year, carrying the message of the G. F. S. from Texas to Washington, through the North and will return by way of Los Angeles, Arizona and Kansas to her starting point, Detroit. She gave interesting experiences of organizing branches and planning the work to meet the needs of the situation. We hope she can return and pay us an extended visit.

During Lent the usual sewing for the needy was carried on by most of the Branches and two excellent addresses were given to all the members; one from Miss Margaret Cooley, who spoke for the "Near East Relief." Miss Cooley had herself worked with the Relief in Armenia and could give personal accounts of the situation there, as well as the experiences of the workers. On another evening, Mr. Miel brought a message from the Government, entitled "Work and Save," pertaining to the H. C. L. This particularly appealed to the G. F. S., since two of our objects are Service and Thrift. We hope to have more of these talks, from time to time.

## The Christian Healing Mission

"He ever liveth to make intercession for us."

May we not live to make intercession for those for whom He died?

This is the motto by which the Christian Healing Mission, whose headquarters are at the Diocesan House, 1215 Sacramento St., is inspired.

In following up the healing mission conducted by Mr. Hickson at Grace Cathedral, the Bishops and Clergy of the Diocese met, and after counsel agreed that a center should be established in order to keep in touch with those who had been benefited at the great mission.

This has been done, and the work has passed the experimental stage. So many requests have poured in for intercessions that various circles have been asked to share in the privilege of petitioning the Divine Healer to extend His miracle hand and bring back to health many afflicted ones.

Many of the Clergy are now engaged in a devout effort to restore their people to that degree of faith whereby they may appropriate the healing gift of the Son of Man. There has come to the Church everywhere a deep sense of the glorious opportunity opened up, through Mr. Hickson's missions, to take their spiritual and physical woes to Him Who laid His hand on the sick and healed them.

It is therefore good to know that in this Diocese our Bishops, Clergy and people are so profoundly moved to go to the help of the sick and assure them that they are remembered by many at the throne of grace.

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## The Christian Healing Mission

The Council of the Healing Mission has organized a Study Class for instruction in the Principles of Healing, conducted by various members of the Clergy and others. The class is held on alternate Mondays at 11 A.M. The meeting on April 26th takes place in the Guild Hall of the Diocesan House. All are welcome.

The following is an abstract of the talk given by Bishop Nichols at the first session of the Class. The Committee plans to forward this to subscribers as the second issue of the Healing Mission Bulletin:

### Bible Healing.

Who is the foremost Specialist in all time for every human ill? JESUS CHRIST.

"Come unto Me all ye that labor and are heavy laden."—St. Matthew, 11:28.

"Himself took our infirmities and bare our sicknesses."—St. Matthew, 8:17.

"The old Anglo-Saxon word for healer was applied *only* to Jesus."—Century Dictionary.

What is the "first" and foremost book to consult as the Handbook of all health?

The Bible, the book of God's "saving health among all nations."—Ps., 67:2.

What is the great hospital our Heavenly Father has promised for all His children?

The Church of Jesus Christ.

"Is any sick among you let him call for the elders of the Church."—James, 3:1.

How has Jesus Christ provided for this Hospital use of His Church?

By His charge to the Founders of it, His Apostles.—"Heal the sick."

How is this provision continued in the present day?

In the consecration of a Bishop the charge is given in so many words, "Heal the sick." The intent in this provision is plain, even though not always carried out. It is cited simply to show continuity of the hospital idea of the Church.

How is this hospital help of the Church provided for every-day use?

By opening to us the opportunity for membership in the Church and by faithful compliance with its prescriptions for the remedy of character and religious health.

And how do we come under the direct personal care of the Great Physician?

The membership by baptism brings a new birth into His very life by a sort of transfusion of that life into our own. Our going to Church as to a hospital when "not feeling well" in that life to tell Him of it, to receive His prescriptions of tonic and strength through penitence and prayer and praise, in private as well as in public, brings healing and health giving.

Above all, what Food does the Great Physician prescribe?

The Sacramental Food of His Holy Communion, with the Bread and the Wine habitually and regularly taken.

How do we know that the neglect of the intelligent taking of such food impairs our spiritual health?

St. Paul told the Corinthians, when he was teaching them about the Holy Communion, that because they did not make appreciative use of it many were "weak and sickly among them" and many were in the drowsiness of death.

But if this is the usual provision in the Church for its hospital ministrations, are there provisions for specialists like Mr. Hickson?

Yes. Distinct among the early gifts named by St. Paul were "to another the gift of healing by the same Spirit." I Cor. 12:9.

Were these extraordinary gifts of healing common to all the ministry of the Church?

No. They have even seemed to be rare. In the same chapter, St. Paul asks with a cautionary significance, "Have all the gifts of healing?" Verse 30.

But does all this really apply to any one who wants to be healed?

No doubt of it, only this is the Bible healing and must have the honest try-out of the Bible way. And crowds put themselves out a good deal to know about the Bible way as taught and shown by Mr. Hickson.

What two things does anyone who seeks this Bible Healing need to learn and keep clearly in mind?

First. The Bible way already outlined; that is:

Jesus, the Great Healer;

The Bible, the Key to Health;

The Church and its ministry (both in its ordinary and extraordinary gifts of healing), the great Hospital.

Second. The full Bible meaning of healing.

What is the full meaning of healing in the Bible?

Of course it includes a possible healing of the body but that is the least part of us to which Biblical healing applies. It is no less than the healing of the whole *personality* that is held out, not to be at all confined to the healing of the body alone.

And what is the whole personality as taught in the Bible?

Spirit, soul and body. St. Paul clearly affirms this when he says to the Thessalonians: "The Very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

What then is the Bible way of saying: "I want to be healed?"

I want to be wholly healed in "spirit and soul and body." I Thess. 5.

Can we separate self into these threefold parts?

No, because we cannot really explain ourselves.

How then can we regard these parts?

They are vitally joined in our life. There is the soul or psychological part, back of the material body. There is the spirit in the mystery of self back both of soul and body.

How does this threefold way of looking at self help us to understand our want of full Bible healing?

We see that healing of the body alone or of the soul alone without the healing of the spirit falls far short of the healing of the personality all through.

But how, for clearness sake, can we identify of the healing of the soul?

When we are, as we say sometimes, "sick at heart," when we crave relief, all that may be when there is nothing the matter with the body. Compare "the whole head is sick and the whole heart faint," as figuratively used in Isaiah 1:5.

And what is the illustration of the cry for healing coming distinctly out of the human spirit?

The soothing of what the Bible calls our "groaning" in the Spirit, when some of the hardest experiences of life, its doubts, its despair, its power of temptation seems to come out of the mysterious depths of our being, "we groan within ourselves." Romans 8:23.

To what is disease in the soul and in the body compared in the Bible?

To a leaven, germ or infection "of malice or wickedness." I Cor. 5, 7. Compare the collect for the First Sunday after Easter in the Prayer Book.

With all that the Bible does not explain about these threefold parts of self, what does it make plain about their comparative importance and relation to each other?

Let Dean Alford answer in a quotation from his commentary on St. Jude, 19: "The soul (*psyche*), is the center of the personal being, the 'I' of each individual. It is in each man bound to the spirit, man's higher part and to the body, man's lower part; drawn upwards to the one, downwards to the other. He who gives himself up to the lower appetites is fleshly (*sarkikos*); he who by communion of his spirit (*Pneuma*) with God's Spirit is employed in the higher aims of his being is spiritual (*pneumatikos*). He who rests midway, thinking only of self and self's interests, whether animal or intellectual, is the psychical (*psuchikos*) the selfish man, the man in whom the spirit is sunk and degraded with subordination to the subordinate psyche."

What then is the extent of any infection of evil in our nature?

It reaches the soul and the spirit as germs of disease infect the body.

How is it to be met?

By healing applied to the spirit and soul as we apply antiseptic methods to the body.

What then is the direct method in Bible healing?

To apply healing gifts like those of Mr. Hickson as first aid in bringing Christ's power to bear at once upon our higher part, that is our spirit, and through that to reinforce the higher health of the soul and the body, and so heal the whole personality.

What ideal of self implies that?

The ideal of the "better self."

Does this method discard the scientific treatment of the bodily ailments by medicine, surgery or psychology?

No, it appropriates them and shows their true harmony of healing in relation to the whole personality and to the spiritual healing which begins at the central point of infection of evil in our nature, which is the spirit.

What does this spiritual healing take for granted?

That we are keen about spiritual health and are using the true tonic of our religious life promoted in the Sacraments and other means of Grace in the Church, regarding it as our character-sanatorium for growth and vigor.



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### The Prayer Book of 1892 CERTIFICATE

I CERTIFY that this edition of the Book of Common Prayer has been compared with a certified copy of the Standard Book, as the Canon directs, and that it conforms thereto.

SAMUEL HART

*Custodian of the Standard Book of Common Prayer.*

December 12, 1892.

### The Hymnal of 1892 CERTIFICATE

It is hereby certified that this edition of the Hymnal, having been compared with, and corrected by, the Standard Book, as the General Convention has directed, is permitted to be published accordingly.

On behalf of the Commission empowered to superintend the publication of the Hymnal.

WILLIAM CROSWELL DOANE, *Chairman*  
HENRY W. NELSON, JR., *Secretary*

### The Hymnal of 1916 CERTIFICATE

It is hereby certified that this edition of the Hymnal having been compared with, and corrected by, the Standard Book as the General Convention has directed, is permitted to be published accordingly.

On behalf of the Commission empowered to superintend the publication of the Hymnal.

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As all do not have these special gifts of healing, nevertheless what can all do?

1. Use intercession for self and for others.  
The prayer of faith shall save the sick. St. James 5:15.
2. Turn to account such accredited outward signs of God's favor and gracious goodness as the laying on of hands in simple blessing of clergy not having the special gifts, and in some guarded cases, unction.
3. In bearing others' burdens of sickness in spirit, soul and body. Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

Does the Bible guarantee this healing?

Yes, healing of the critical part, the spirit.

Why art thou cast down, O my soul?

And why art thou comforted within me?

Hope thou in God for I shall yet praise Him, Who is the health of my countenance and my God. Psalm 42:11.

This often includes healing of the body, too, but not always, and that is not the central point. We may say in penitence in the General Confession, "there is no health in us," and have a body with all the endowments of health. And we may feel the joy of a convalescent and healing spirit in a body infirm and in chronic poor health. But it is part of our blessed hope we look forward to, that spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

### Healing Mission Notes

Healing Ministrations take place in the Cathedral on Tuesdays at 11 A. M. and on Thursdays at 8 P. M. At the Tuesday service the Intercessors are composed largely of the Daughters of the King. Each Chapter in the city is requested to send at least one representative weekly. Intercessors are earnestly requested to give their help at these meetings whether they can be present or not.

Those who wish the healing will profit by coming first to the Office of the Healing Mission in the Diocesan House on Monday or Thursday between 2 and 4 P. M.

General Office Hours of the Mission—Monday, Tuesday, Thursday, Friday, 10 to 12 A. M.

Intercessors from the Council will hold office hours on Monday and Thursday—2 to 4 P. M.

St. Paul's Church, 2427 California St., has opened two rooms in the Church building where from two to five every afternoon except Saturdays some one will be in charge for consultation, advice, and prayer. This is to be a healing center. The ladies interested are Miss Rowena Beans, Mrs. Wood, Mrs. Wm. Reding, Dr. Gerard, Miss Stackpole and Mrs. Lincoln. Thursday afternoons at 3 Mrs. Lincoln will conduct a class. The subject is "The Ministry of Healing." Everyone is welcome.

No charges are made. Free-will offerings, which will be used to further the work, may be made. Literature which has been found helpful can be obtained here.

### The Healing Work—Follow-up Suggestions

Wherever Circles of Intercession have been formed in England and America in connection with the Healing Missions it has been the custom for their members to unite in Corporate Communion on the second Sunday of each month.

We have now in this Diocese a large enough number of Circles to make their Corporate Communions a very real force in our life. Let all who are acting as intercessors plan now to be present at the early Communion on May 9th (Fifth Sunday after Easter), in their own Church. If we all come earnestly and regularly we can make these services a great blessing to many in need.

Another suggestion seems worthy of thought. Each Circle of Intercession must be having many special and helpful experiences in its work. Would it not be a helpful thing if the intercessors could "visit around?" Two or three might be appointed from a given Circle to visit from time to time other Circles, to pray with them and to talk over the work. This would help also in strengthening the spirit of unity in the work and in binding us all more closely together.

E. L. P.

### Dr. Gardner to Spend the Summer in England

The Presiding Bishop and Council has given Dr. Gardner, Executive Secretary of the Department of Religious Education, a three months' leave of absence, that he may attend conferences of Anglican educational leaders in England. He sails June 5th.

During the summer he will observe the workings of the Continuation Schools by which, according to the new Education Bill, the English Church can take a share in the educational system of the nation. He will visit the Summer Schools and Classes, observe the results of the Archbishop's Report on "The Teaching Office of the Church," and establish a personal acquaintance with many of the educational leaders with whom he has been in correspondence for many years.

During the Lambeth Conference the educational leaders of the Anglican communion are planning to hold a series of conferences on the organization of Religious Education both in the national Churches and in Dioceses. Some of the topics proposed for consideration are "Week-day Religious Instruction and Co-operation with Secular Agencies of Education," "The Curriculums of Religious Education," "Teacher Training," "Religious Instruction in Institutions of Higher Learning."

### OF INTEREST TO CLERGYMEN

When in need of clothing or vestments, it will be worth while to get prices from C. M. Almy, Inc., whose advertisement appears on page 9.

# Diocese of Sacramento

## Right Rev. W. H. Moreland, D. D., Bishop.

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## Bishop Going to Lambeth

Bishop Moreland is planning to attend the Lambeth Conference in England this summer, and has accepted an invitation to preach an "American Sermon" on Sunday, July 4th, in Rochester Cathedral. The Bishop's chaplain, sailing with him from New York on June 19th, is Rev. Dr. Livingstone Schuyler, professor of history in the College of the City of New York. The Bishop's daughter, Miss Helen Moreland, will accompany him to Lambeth, where they will be the guests of the Archbishop of Canterbury. The Lambeth Conference opens at Canterbury Cathedral July 3rd and is in session until August 7th. The Bishop and Miss Moreland, accompanied by Dr. and Mrs. Schuyler, plan to spend a month touring the continent, returning to New York about Sept. 15th.

Bishop Moreland's appointments for May are as follows:

Sunday, May 2nd—Eureka and Ferndale.

Sunday, May 9th—Lakeport.

Sunday, May 16th—Yreka and Dunsmuir.

Sunday, May 23rd—Red Bluff and Redding.

Monday, May 24th—Willows.

Sunday, May 30th—Colusa and Wheatland.

This will close the spring visitations. Beginning October 1st visitations for Confirmations will be resumed.

## Letter from Judge Chipman

The venerable Chancellor of the Diocese of Sacramento, Hon. N. P. Chipman, who is slowly recovering from an operation and residing at Chico temporarily with his niece, Mrs. James Finnell, has sent the following letter in response to an expression of sympathy adopted by the Diocesan Convention and autographed by every clergyman and lay delegate in attendance:

Chico, California, March 11, 1920.

Dear Bishop Moreland:

I have received the resolutions of sympathy for me in my illness passed by the Diocesan Convention recently held at Sacramento, signed by yourself and forty-three others present.

I beg to express to you and through you to them, my warm appreciation of this touching token of the respect in which the resolutions say I am held by our people.

Sincerely yours,

N. P. Chipman.

## St. Luke's, Auburn

### Lenten Service

The Lenten services were better attended this year and the Three Hours' Devotion on Good Friday was a service long to be remembered with thankfulness. The seven addresses given by the Rev. Mr. McGovern, were deeply impressive.

### Easter Day

Twenty-two came to the early celebration of the Holy Communion.

The Church School had a large attendance and a happy session.

Easter cards and eggs were given to all in attendance, and the Easter message given.

The 11 a. m. service was the best we have had in years. About fifty received Communion at this service. The offerings for the day amounted to about \$250.

The Church School Lenten offering was \$21.33, more than twice as much as last year.

At the evening service Bishop Moreland confirmed eleven candidates: Mr. and Mrs. W. B. Hotchkiss, Mr. and Mrs. Haines Gridley, Mr. and Mrs. Walter Reynolds, Mr. Haenny Reynolds, Dr. and Mrs. Fay, Mr. P. A. Binney, Sydney Watts.

## Colfax

The largest congregation for many months assembled for service on Sunday, March 7th, twenty-five being present. The offering was \$4.80.

## St. Paul's, Benicia

Easter Day was marked by large congregations with offerings more than last year. About fifty made their Easter Communion. The offering at the morning service was over \$60. A beautiful oak litany desk given in memory of Mrs. Frances Garrettson Gray, was dedicated. For many years Mrs. Gray made St. Paul's her church home. Her husband was for many years a vestryman.

The Sunday School service at 4 o'clock was beautiful. The offering for Missions was over \$29.

In the evening the Rector of St. Paul's went to Port Costa for evening service. Twenty-five people attended and one infant was baptized. The Rector of St. Paul's started a Mission in Port Costa in March. It holds promise for the future, as there are earnest workers and a good Sunday School which made a Lenten offering of over \$3.50 for Missions.

## St. Stephen's, Colusa

Services here have been maintained regularly during the winter on Sunday evenings by the rector of St. John's, Marysville. The attendance has been gratifying.

Morning services were held on Palm Sunday and Easter Day, the latter by Rev. Wm. Higgs of the Diocese of California. Easter Day offerings amounted to about \$70.

## Galt Mission

The impressive Easter service of the Episcopal Church was held in the beautifully decorated church Easter afternoon. Rev. George B. Stewart officiating.

The Processional, "Come Ye Faithful," was sung by the Sunday School (forty in number) entering the church carrying the Cross and Flag.

Attractive features of the Easter Anthem, "As It Began to Dawn," were solos by Mrs. Harvey, Miss Porter, Mr. Bland and a special chorus of boys' voices. The offertory duet was beautifully rendered by Mrs. Harvey and Mrs. Bland.

Mr. Stewart's address was built around the significant and hopeful fact of the observance of Easter by the whole world, bringing to that world a Living Christ.

The large congregation included many who motored from Stockton, Sacramento, Lodi, Elk Grove and the Sacramento River.

Among the improvements in the progress of the Mission are the tinting of the archway over the sanctuary given as an Easter offering by a member of the Church, also credence table and a new carpet from the efforts of the members of the Guild.

A happy part of the Easter season was the confirmation of Mrs. Paul Elsdén. Through the courtesy of Bishop Moreland, the confirmation was performed by Bishop Sanford at St. John's, Stockton, on the eve of Mrs. Elsdén's departure for the East, Rev. Mr. Stewart presenting Mrs. Elsdén. Her conscientious and earnest spirit in entering the Church makes her a valued member.

## St. John's Church, Marysville

The Bishop made his annual visitation to this parish on Palm Sunday and confirmed a class of nine.

The Three Hours' Service on Good Friday made its ever strong appeal to a church full of "watchers at the Cross."

# THE RIDEOUT BANK

MARYSVILLE, CALIFORNIA

Established 1861

Commercial and Savings

TOTAL RESOURCES - \$6,000,000.00

BRANCHES AT

GRIDLEY AND LIVE OAK



On the evening of Good Friday the choir of twenty-four voices sang Stainer's "Crucifixion." It was the first time it had been sung in Marysville. Mr. Chas. Medcraft of Alameda acted as organist on Good Friday and Easter. Though the seating capacity of the church has recently been increased by the removal of the old pipe organ and choir loft it was not adequate for this service and on Easter morning. Several were present from Colusa on Good Friday evening.

There were sixty communicants early Easter morning, with about an equal number at the later service. In the afternoon the Sunday School service was held when eight children were baptized. In the evening the Knights Templar, fifty strong, attended a specially arranged service. It was a surprise to the congregation when the rector announced a recent gift of \$500 from Mrs. Naomi Schenk of The Dalles, Oregon, as a memorial to her mother, who was the first white woman to settle in Marysville. The gift will be applied toward the payment of the recently acquired parish property purchased at a cost of \$11,000. Including this gift, the Easter Day offerings totaled over \$1100.

A Men's Club was organized in the parish on Monday evening, April 26th. Mr. and Mrs. Richard Belcher entertained the Club at its first meeting.

An organ recital by Mr. Harold Yarroll of New York City is announced for the evening of Ascension Day, May 13. Mr. Yarroll, while stationed at Mare Island during the war, twice visited the parish and gave greatly appreciated recitals.

### St. Mary's, Napa

On Easter Day the largest number communicated (over seventy) during the present rectorate. The offerings were \$250.

On Thursday, April 8th, St. Mary's branch of the Woman's Auxiliary held an all-day meeting. Invitations had been sent to Santa Rosa, Petaluma and Sacramento. Deaconess Clark and four ladies from Santa Rosa responded. We had the pleasure of having the Diocesan president with us. Mrs. Irving Baxter gave a fine talk on some of the splendid work our Eastern sisters were doing. Deaconess Clark gave us a good account of the General Convention, her vivid description of the various personalities who attended was very much enjoyed.

On Thursday, April 15th, the ladies of St. Mary's Guild gave a "get-together tea" to the parishioners. Invitations were sent out broadcast, the result was good, a large number responded. We enjoyed the good program, the fine floral decorations, but the social time and good friendly spirit shown was the best part of it.

In the copy sent us of the Diocesan Annual Reports of Guilds and Auxiliaries for 1919, is this paragraph: "We all appreciate the splendid record made by Napa." The above meetings show that the ladies are trying to keep up their record.

### Nevada City

Lent and Easter marked a decided step forward in this parish by the sending of Rev. Percy Eubanks, whom the Bishop appointed as locum tenens. Mr. Eubanks began immediately a delinquent roundup of Churchpeople and non-Churchpeople, conducted a teaching mission every night for ten nights, prepared a Confirmation class, and on Good Friday evening a church crowded even to the galleries greeted the Bishop of the Diocese, who confirmed nineteen, three being presented by Rev. Dr. Bert Foster of Grass Valley, who was in the chancel. A large number of Grass Valley Churchmen united in this notable service. Easter services were largely attended. Rev. Percy Eubanks, now in charge of the parish, has recently been invited to accept the rectorship.

### Petaluma

The Lenten services at St. John's, particularly on Wednesday evening, were fairly attended.

The Rev. J. Barrett and the Rev. Harvey S. Hanson very kindly visited us, and delivered most helpful messages.

The Fifth Sunday in Lent was a Red Letter day, the occasion being the annual visitation of Bishop Moreland, who celebrated the Holy Eucharist at 8 a. m., addressed the Sunday School at 10:30, and confirmed a class of four at the 11 o'clock service. The enforced closing of the church for over two weeks and sickness prevented a larger class from being presented.

The Bishop gave one of his inspiring addresses telling of the wonderful work of Mr. Hickson and the Church's opportunity to revive the office of healing.

Afterwards he baptized the adopted infant of Mr. and Mrs. C. H. Wilson.

There were daily services in Holy Week and on Good Friday for the "Three Hours" the church was full.

On Easter Day over fifty communed at 8 a. m., and at 11 o'clock fifty more received.

At 9:45 eighty-four children were present with parents and visitors at a short service held in the Church when the scholars framed a large Easter Lily Cross and offered Lenten boxes, afterwards receiving a large Easter egg, the kind gift of Mrs. Thos. Maclay.

Six children were baptized by the rector at 12:45. The evening service at 7:30 was well attended, the subject of the sermon being "Immortality."

On the evening of Low Sunday the Rev. D. Charles Gardner of Stanford preached to a full church on the subject: "Is the World Growing Better?" a question which he very ably dealt with, answering it very decidedly in the affirmative, in spite of the prevailing pessimism.

The Ladies' Guild, Woman's Auxiliary and Junior Auxiliaries have been keeping up their faithful work for Missions and the Church.

### Red Bluff and Redding

Under the stimulating leadership of Rev. E. S. Bartlam these two points have united their strength and pledged a salary sufficient to warrant the calling of a rector to succeed the present incumbent who goes to Sacramento May 30th. By an arrangement with the Board of Missions the Red Bluff rector will hold regular services at Redding and Corning. The former has taken on a new lease of life, with a growing Sunday School and an encouraging outlook. To reach Corning conveniently it is necessary that the clergyman should have a motor. With the help of a small car to visit the scattered homes of this agricultural section, Corning, a beautiful and prosperous town, may become a live Church center.

Easter services at St. Peter's, Red Bluff, were very well attended. There were fourteen communicants at the early celebration, and thirty-five at the midday. At the ten o'clock children's service, five children were received into the Church by Baptism.

At All Saints', Redding, the Easter celebration was held on Easter evening. A good congregation was present, and seventeen communicated.

The Easter celebration at St. Andrew's, Corning, was held at eight o'clock on the first Sunday after Easter. Seventeen communicated.

Confirmation classes are being held in Red Bluff and in Redding. We hope to have five or six candidates to present to the Bishop for Confirmation when he comes on May 23.

### Trinity Pro-Cathedral, Sacramento

At a largely attended parish meeting this congregation, which has been without an assistant to the Bishop for nearly three years, unanimously resolved to authorize the Bishop to appoint a resident Vicar to act as local pastor of the Cathedral Church. The Bishop submitted the name of Rev. Ernest S. Bartlam, rector of St. Peter's, Red Bluff, for the position, which was heartily endorsed by the congregation. Mr. Bartlam has accepted the new post of duty and resigned the Red Bluff parish, his resignation taking effect May 24th. He will begin his duties as Vicar of the Pro-Cathedral on Sunday, May 30th. Mr. and Mrs. Bartlam will occupy the rectory on the Cathedral grounds. An active committee of laymen pre-faced the action of the congregation by setting out to secure pledges for the Vicar's support. Forty subscribers at \$1.25 per week were sought, and up to the present thirty-four of such have been obtained, in addition to many smaller pledges. Mr. F. A. S. Foale and Mr. E. S. Corbett have been successful leaders in this campaign.

At Easter the Bishop officiated, the church was thronged with many communicants, the offerings were \$320, and twelve were confirmed. This Parish has increased its local budget this year 800 per cent and pledged its full quota of the Nation-Wide Campaign.

### St. Helena and Calistoga

Rev. Irving E. Baxter, formerly rector of St. Mary's, Napa, has returned to the Diocese, and has been appointed by the Bishop and Board of Missions to the charge of the Missions at St. Helena and Calistoga. Mr. Baxter submitted to an operation in a Spokane hospital last autumn and has spent several months recuperating. He has now fully recovered and returns eagerly to the beloved valley where he already has many friends. Mrs. Baxter is receiving an equally hearty welcome from all, and especially from those who learned to value her leadership in the work of the Diocesan Woman's Auxiliary. Mr. Baxter will reside at St. Helena, and cover in his missionary activities the adjacent towns and villages including Calistoga to the north. The coming of a resident priest to live in this end of the Napa Valley marks the opening, we believe, of a new era of growth and strength for the Church in this important section of the Diocese.

Mr. Baxter officiated on Good Friday and Easter morning at Grace Church, St. Helena. The Sunday School Lenten offering was \$24.76. During the month two children and three adults have been baptized.

### The Church of the Incarnation, Santa Rosa

The Lenten season in this parish was sadly affected by the "flu." The first three weeks we were under the ban of the civil authorities, no congregations or groups of people allowed, except special sales in the stores, and regular business conducted in the banks and courts.

But the rector continued his daily services alone, and the regular services on Sunday without the usual notices with a few—six to eight in attendance.

The ban was lifted about mid-Lent, and on St. Patrick's Day we were favored with a visit and uplifting sermon by Bishop Sanford. On Passion Sunday, March 21st, Bishop Moreland was present and confirmed a class of fourteen, and delivered one of his inspiring addresses on Mr. Hickson's healing mission, which produced a profound impression on the large congregation present.

The Nation-Wide Campaign was launched on Palm Sunday, and to the present date (April 19th), has been carried on by the committee. About three-fourths of the quota, \$1,111, has been subscribed. The campaign will be continued until the full quota is reached.

On Good Friday a very small congregation was present at the regular 10 a. m. service. But at the Three Hours' Passion service, some sixty to seventy were in attendance, and in the evening the choir rendered Gaul's "The Son of Man," and the congregation filled the Church.

We feel compelled to say to our congregation and to Churchpeople at large concerning the Three Hours' service and the sacred cantata, "these ought ye to have done, and not to leave the other"—the regularly appointed service of Mother Church—"undone." A goodly offering was given to the Jerusalem and East Mission.

Easter saw larger congregations than usual at all four services. One hundred and twenty-four made their Communion at either the 6 or 11 a. m. celebration. The Sunday School Festival at 9:30 a. m., with Mite Box Offering of \$38.50, cards and prizes was an uplift to all present. The grown-ups have not yet learned to make as much of this service on the Church's great Feast Day as they might.

In the evening the Knights Templar of Petaluma joined with the local Commandery, and the church was crowded to its fullest capacity. We were made happy by one of the largest offerings in the history of the parish, \$606—which pays all our indebtedness and leaves a handsome balance in the treasury. And the rector's family were comforted by many tokens of good will, not the least of which was the providential home-coming of his son, who has been in command of the American Red Cross in Vladivostok, Siberia, for over two years past, and who arrived during Holy Week.

Easter, 1920, will not soon be forgotten by the members of the Church of the Incarnation.

The rector is chairman of local committee of the Armenian Relief, and is busily engaged in putting over this needed drive.

### Vacaville

The Good Friday service at Vacaville was held from two to three o'clock in the afternoon. The offering of eight dollars was sent to the Bishop of Jerusalem. During the Easter service an infant was baptized, making the fourth for the past month. The Easter offering of forty-seven dollars will be used to discharge Diocesan obligations.

### Ascension Church, Vallejo

A solemn preparation of the congregation for the Easter Communion, was a striking feature this year at the Ascension Church, Vallejo. Although the Maundy Thursday evening service was announced as for communicants only, a very good congregation was present. The rector rehearsed the story of the institution of the Blessed Sacrament, and drew the doctrinal meaning and devotional beauty from the subject. The congregation made a solemn renewal of their Baptismal vows, after which, all kneeling, the Rector read the questions for self-examination under each commandment in the Treasury of Devotion, the congregation after each commandment responding as in the Communion office. The service was closed with absolution, appropriate collects and benediction.

The Good Friday service of the Three Hours always draws a capacity crowd at the Ascension Church. Every seat was taken this year. The service as conducted here, consists of the Passion hymns sung by the congregation, no choir, and meditations upon the Seven Words with a few collects.

Easter Day the church was completely filled for three Communion services, the first being at 6:30 when the immense Paschal candle was blessed, the second at 8 o'clock and the third being the solemn high mass at 11 o'clock. For this service chairs had to be placed in the aisles and vestibule and some could not gain admittance because of the throng.

At 4 o'clock in the afternoon, solemn vespers were sung and five children were baptized. The children of the school

with their teachers attended this service and were responsible for the music in place of the regular choir.

Two hundred and forty-two received Holy Communion this Easter, as against 125 a year ago, and the offerings exclusive of those from the school, amounted to \$426.69 as against \$276.40 last year.

The Nation-Wide Campaign was made in this parish with a very cheerful spirit, and while the quota was not quite reached, it is confidently believed that with a little further effort, the quota will be exceeded.

Two events of great interest to the parish are scheduled for the near future. The Bishop's visitation April 25th, and Ascension Day, the feast of Dedication.

### Willows

The enterprising people of this mission have had a public meeting and after making the necessary pledges requested the Bishop and Board of Missions to send them a resident priest. As soon as a suitable man is found this request will be granted. The missionary here will cover the field at Orland, where there is a nucleus of communicants. He will receive \$1,500 in addition to living quarters which will be supplied by the people of Willows, who will enjoy the privilege of his residence. Rev. S. T. Breworth of Corning left a sick bed to administer Holy Communion here at Easter, his coming and his excellent sermon being highly appreciated.

### St. Mark's, Yreka

Easter Day fourteen persons partook of the Blessed Sacrament at the 8 o'clock service and thirty-four at the 11 o'clock service. At this latter service the Church was crowded to the doors. The offerings which were devoted to payment of the annual Parish premium for Clergy Pension, amounted to \$62; since then the balance of the \$75 required has come in.

The Children's Sunday School Lenten offering for Missions, to be credited on the Nation-Wide Campaign Fund, given at their service at 9:45 a. m., amounted to \$20.

The rector, who has recently recovered from a long illness with the "flu," was able to go to Dunsuir for Palm Sunday, where he administered the Holy Communion at the morning service in St. Barnabas' Mission. The offerings of \$15.60 at this service were devoted to the annual assessments of the Mission and were enough to pay them entirely. The people at this point are wakening to their responsibilities and are very anxious to try to subscribe their quota, if the other churches in Mr. Bell's field will do the same, in order to bring the clergyman's salary up to the \$1,800 a year recommended by the last Convention.

The congregations were very large both morning and evening, notwithstanding the Methodist Bishop was preaching across the street, and the afternoon and evening before there was the biggest Elks celebration the town has ever had.

### The Campaign in Idaho

The Missionary District of Idaho cannot boast of great strength in wealth or in the number of communicants, but it is quite evident from the reports received that the people there have the welfare of the whole Church at heart and are meeting with enthusiasm this new opportunity to take part in a great forward movement.

It was not possible to conduct the financial canvass simultaneously in all the parishes and missions but the Bishop and the two archdeacons are traveling from one station to another, taking personal charge of the work. Reports have so far been received from only twelve stations out of a total of sixty. The total quota of the District is \$13,916 per annum and \$11,000 per annum has already been pledged. The details from the twelve stations so far reported are as follows:

|                      | Quota      | Raised     |
|----------------------|------------|------------|
| Twin Falls .....     | \$ 630.00  | \$1,001.00 |
| Buhl .....           | 135.00     | 255.00     |
| Burley .....         | 135.00     | 456.00     |
| Rupert .....         | 342.00     | 421.00     |
| Jerome .....         | 117.00     | 485.00     |
| Wendell .....        | .....      | 83.50      |
| American Falls ..... | 54.00      | 100.00     |
| Pocatello .....      | 900.00     | 1,200.00   |
| Blackfoot .....      | 405.00     | 800.00     |
| Idaho Falls .....    | 360.00     | 560.00     |
| St. Anthony .....    | 90.00      | 132.00     |
| Fort Hall .....      | .....      | 40.00      |
|                      | <hr/>      | <hr/>      |
|                      | \$3,168.00 | \$5,533.30 |



## Nevada Notes

The Rev. Henry Atwell Post has resigned the Rectorship of All Saints' Church, Harrisburg, Penn., and will become Rector of St. Paul's Church, Elko, Nevada, and have charge of Missions at Wells, Clover Valley, Palisade, Eureka and Tuscarora.

The Rev. Ross Turman, in charge of St. Mary's Mission, Winnemucca, and adjacent Missions, has resigned and will return to California.

The Rev. Charles S. Mook has been made Scoutmaster of the Troup of Boy Scouts at Carson City and the Rev. Henry R. Sanborn of the Troup at Sparks, Nevada.

The Miners' Union Hall at Pioche has been purchased. It is a two-story building. One floor will be fitted up as a Church and the other as a club room, library and hall for entertainments.

The Woman's Auxiliary of St. Paul's Church, Sparks, have given a prayer desk as a memorial to Margaret Osmun, one of the young girls of the Mission who entered into rest last year.

The Sisters of the Holy Nativity, Fond du Lac, have given St. Paul's Mission, Sparks, a complete set of Eucharistic vestments, in white, and a set of Altar linen.

Mr. Fred. E. Patton, a communicant of St. Paul's Church, Virginia City, has given St. Paul's Mission there, the lot of land at the rear of the Rectory, thus providing a yard which has been needed for fifty years.

The Rev. Charles S. Mook, Rector of Carson City, has presented from Carson City and its Missions seventy-three persons for Confirmation within a year. This is the largest number ever presented by one minister in Nevada in one year.

The Rev. Samuel Unsworth and the Rev. Henry R. Sanborn have each presented 25 persons for Confirmation in 1920.

The Bishop is having Confirmations in Southern Nevada. In order to get to these places he must travel both in Utah and in California.

## Spokane

Herman Page, Missionary Bishop.

The first three months of the present year have been quite eventful in the history of the work in the Spokane District. The Nation-Wide Campaign produced excellent results in stimulating the spiritual life of both clergy and laity, and the financial improvement is also gratifying. Several live-wire speakers visited different parts of the field, and the visits of Bishop Keator of Olympia, and Bishop Johnson of Colorado did much to arouse enthusiasm to its highest pitch. Other speakers came and their work lives on to this time.

The work at St. Luke's Hospital continues to grow. This is now a definitely Church institution with one of our own men as chaplain in the person of the Rev. J. A. Palmer, who is also rector of Holy Trinity Parish Church, Spokane.

The Church Home for Children at Spokane has as its chaplain the Rev. L. K. Smith, the vicar of St. James' Church, Spokane. He baptized twenty-nine of the children at one service.

The Diocesan paper, *The Church News*, is published at Pullman, Wash., and is ably edited by the Very Rev. Gilbert W. Laidlaw.

St. Paul's School for Girls at Walla Walla is one of the best in the Pacific Northwest and is full to overflowing. The Rev. B. A. Warren, Rector of St. Paul's Church is chaplain.

The Rev. Lindley H. Miller, Vicar of St. Peter's Church, Spokane, is conducting a class in Personal Religion. Since taking charge of the work, a marked improvement in all departments of the Church work is evident.

St. Michael's Parish Church, Yakima, is rejoicing in the fact of being not only free of debt, but with a substantial cash balance in the treasury. The Very Rev. F. J. Mynard, Rector, is to be congratulated upon the success with which his labors have been crowned.

James Moore Hickson conducted a Healing Mission at All Saints' Cathedral, Spokane, early in March. Large crowds of people desiring help came each day, and a large number report having been much benefited. Over two thousand received the laying on of hands. The mission has been continued on Thursday by Bishop Page and Dean Hicks.

Holy Trinity Church, Palouse, is showing much improvement since the advent of the new vicar, the Rev. E. W. Burleson. Bishop Page secured a new rectory.

The Convocation will meet about the third week in May at All Saints' Cathedral.

W. A. ARCHIBALD SHIPWAY.

## Oregon

The most successful series of Lenten Services in years were conducted under the auspices of the Brotherhood of St. Andrew, in the Baker Theater, Portland, during the last two weeks in Lent. During Passion Week the speakers consisted of the out-of-town Clergy, while the Holy Week services were in charge of the city Clergy, with the Bishop conducting the Good Friday services. The attendance was larger than in any former year, and maintained a uniform average through the two weeks. Mr. A. C. Newill, Director of Trinity Chapter; Mr. John W. Lethaby, of the Pro-Cathedral Chapter, and Mr. A. S. Auterson, of St. Michael's and All Angels' Chapter, were the committee upon whose energies this success was largely due.

Reports on the Lenten Church School offerings of the various schools of the Diocese indicate the largest offering ever made by the children of the Diocese. Full reports are not yet available, but figures at hand indicate that of the Portland Schools, St. David's will lead with more than \$600 to its credit, and that Trinity Church is a close second with over \$500. St. Phillip's Mission, Portland, the only colored work in the Diocese, appears to head the list with the largest per capita offering, the children of this school averaging over \$8.00 each. Final reports will be made to the Board of Religious Education prior to Whitsunday, when the Annual Children's Service will be held and the offering presented, on the afternoon of that day at the Pro-Cathedral, Portland.

Record congregations are reported from all Parishes of the Diocese on Easter Day for all services. A large number were unable to gain admittance to the morning service at the Pro-Cathedral, and in so far as your correspondent can learn, all congregations were above the average even for Easter. Large Easter congregations are not so unusual as to deserve special mention, but these are deserving of such mention because they undoubtedly indicate the birth of a new or reawakened Church life and which is directly traceable to the Nation-Wide Campaign. The whole life of the Diocese indeed, is slowly responding to the efforts of the Campaign and indications point to many more permanent results as time advances.

The Campaign in the interest of the "\$300,000 Fund" for the improvement of the Good Samaritan Hospital, Portland, is progressing rapidly. The goal is now within sight. The Bishop reports an additional gift of \$45,000 by an unnamed donor for building a new surgery. This sum, with that of the gift of Mrs. Theodore Wilcox, of \$125,000, has given added impetus to the drive. A large citizens' committee, including Mayor Baker and many of the leading physicians of Portland, serving in recognition of the position filled by the hospital in the life of the community, have been of great assistance to the Hospital Board in bringing about the success of the campaign.

Bishop Sumner spent the week of April 11th to 18th, inclusive, in residence at the Oregon Agricultural College at Corvallis, and the State University at Eugene, dividing his time between the two institutions. In both places he delivered a series of addresses to the student body, all of which were well attended by the students. In addition to the addresses the Bishop arranges for those students who may desire to do so, to interview him for personal counsel or advice, an opportunity which many of the students take advantage of. These annual visits of the Bishop are becoming an important event in the life of these two rapidly growing and important educational centers.

The March number of the "Oregon Churchman," the official organ of the Diocese, was published by the Diocesan Board of Religious Education, and devoted to the interests of religious education. Articles by specialists in Church school or religious education, presented both the theoretical and the practical in a very helpful way to the readers. Extra numbers of the edition were printed and distributed generally among Church readers.

The Rev. Frederick K. Howard, Chaplain of the Good Samaritan Hospital, Portland, and Chairman of the Diocesan Board of Social Service, on request of the Portland Federation of Churches, has written, and otherwise is presenting, the main argument to the public, in the movement to defeat the attempt to repeal the present law by which capital punishment was abolished several years ago. A very strong movement is on foot to repeal this law, and to restore capital punishment, and this the Church Federation would defeat.

Permanent Diocesan Headquarters have been opened in Rooms 10 and 11, Ainsworth Building, Portland. This building is located on the northwest corner of Third and Oak Streets, a portion of the city which is quite accessible from all parts of Portland. The rooms provide a down-town office for the Bishop, the Archdeacon, and the officers of the Nation-Wide Campaign. They also are arranged for the meeting of the various Boards, or other organizations of the Diocese, and provide for a need which has been felt for a long time. They are in charge of Mr. John W. Lethaby, who has been appointed as Financial Secretary of the Campaign Fund.

## Open Forum.

"Things wherewith one may edify another"

(In its aim to be a vehicle of Views as well as News, the PACIFIC CHURCHMAN hopes to print here communications upon matters in which our Church people are interested. It asks that they be Constructive, signed for publication by the names of the writers, free from personalities and of moderate length. It does not assume responsibility for the forum opinions so published here.)

## Not Leadership, but Partnership

Away back in 1885 a young clergyman and his bride moved to a beautiful New England college town. The situation in the town was unique. The masculine element consisted of a large body of students, perhaps three hundred, the faculty of the college, two physicians, two clergymen, and a small number of village shopkeepers and workmen.

Nearly all the private property in town was owned by women, the widows and daughters of professors. The young clergyman and his wife boarded with one of these families, consisting of a mother and two daughters, the younger of whom was the telegraph operator of the town.

Every house but one on the entire street was owned by women, educated, refined, perfectly capable of attending to all their affairs. The only place not owned by a woman was at the extreme end of the street where the road turned at rather a sharp angle, making a small lot. This had on it a shack, in which lived the owner, an illiterate old Irishman.

The town fathers decided to widen and lower this street and everyone was instructed to give ten feet of their property. The one person on the street who had a right to vote on the proposition was the old man who could neither read nor write.

The bride of that day became, then and there, converted to "justice for women" and though many years passed before woman's status was changed from that of "Idiot, Criminals and Indians," yet she has lived to see, in these thirty-five years, justice in the town and State, though she still, in sorrow, sees the Church hold on to the same injustice.

By far the major part of the Church work is done by women. Sunday School teachers, Altar Guild workers, Choir mothers and Singers, Organists, Missionary workers, Parish visitors, Auxiliary workers, Contributors and Makers of Wills (see lists in the *Spirit of Missions* as to legacies). One man's name to ten women's is there recorded.

It is rather amusing as we realize that this seems to be about the proportion of esteem in which most clergymen rate women. "A man in the congregation!" One man's soul seems to be equal to about ten women's. When this fact was brought to the notice of a well known man here, having a sense of humor, remarked, "Why limit it to ten?"

The only argument which is brought forward against women having an equal standing in all church affairs is this: "If the women will do it all, then men will stay at home and let them do it." It is a poor rule that will not work both ways. Let us take note of how tremendously the men turn out now. The women have no vote at present.

## THEREFORE:

The pews are crowded with men.

The choirs are filled with young men volunteers. Our Sunday Schools have waiting lists of young men offering themselves as teachers.

The Theological Schools are filled to overflowing by a high type of young manhood.

Every three years the men of the Church give a Thank Offering amounting to over \$300,000.

Nine-tenths of the parish expenses are paid by men.

Vestry meetings are most enthusiastically attended.

The annual Parish Meeting is packed with interested men.

Nearly every Churchman of means leaves a fine legacy to his Church.

Surely, surely, do not let us upset this wonderful condition of the Church!

The man who stays at home because his wife would have an equal vote in case they were to elect a Rector or a Bishop, either has a poor opinion of his wife or of his Church and such a man would not be a credit either to his wife or to his parish.

Woman was no afterthought of God. "Male and female made He them," just as He did every other life-bearing thing in creation. Ability and opportunity and not sex should decide the work of both men and women.

Way back in 1834 Abraham Lincoln said, "I go for admit-

ting all to the right of suffrage who pay taxes and bear arms, by no means excluding females."

Not leadership but partnership is what we ask! "This better, larger day must come to gladden the eyes of those"

"... who, rowing hard up stream,  
See distant gates of Eden gleam  
And do not deem it all a dream."

NELLIE OLMSTED LINCOLN.

## Rally of Church School Workers

On Tuesday evening, May 25th, all who are interested in the work of our Church Schools are requested to meet at the Palace Hotel. Addresses will be made by visiting workers and a conference will be held on the different aspects of the problems which arise in the conduct of class teaching, as well as school organization. Light refreshments will be served.

## Emergency of Alaska Missions

April 6th, 1920.

To The Friends of The Yukon Indians:

The time has at last come when those who have been so kindly interested in the matter of the salmon cannery at the mouth of the Yukon River, Alaska, may take definite and helpful action.

A bill has just been introduced into Congress by the Hon. George Grigsby, Delegate from Alaska, numbered House Bill 13,334, entitled, "A bill to prohibit for the purpose of canning and export from Alaska, fishing of salmon in the Yukon River, its tributaries and adjacent waters."

The bill has been referred to the Committee on the Merchant Marine and Fisheries, the chairman of which is Hon. William S. Green of Massachusetts, and a list of the members of which is enclosed.

By writing letters to any members of the Committee, especially to those from your own States, attention will be called to the bill and its consideration expedited.

It is recognized that only by arousing general interest amongst the constituents of members of Congress is there any likelihood of bringing this bill to a vote in the present congested condition of legislation, and all friends of the Yukon Indians are urged to exert themselves in this matter of vital moment.

Letters to your own Congressmen as well as to members of the Committee are requested.

A brief statement of the whole matter is appended.

Hudson Stuck,  
Archdeacon of the Yukon.

March 30th, 1920.

Since the salmon cannery at the mouth of the Yukon was, at the least, certainly a contributory cause of the failure of the food supply of the natives of the Yukon last summer, and its continuance will be a yearly menace threatening starvation of human beings and their dogs, I feel that such business should be prohibited, and I ask the support of all kindly disposed persons in securing the passage of the bill now introduced into Congress prohibiting the operation of salmon canneries on the Yukon and adjacent waters. I was an eye-witness of the very serious failure of the salmon fishing on large stretches of the Yukon and its tributaries last summer, and I feel strongly that interference with the natural migration of the fish should be forbidden by law.

P. T. Rowe,  
Bishop of Alaska.

19 March, 1920.

The other day there came to the Department of Missions from a Kansas Churchwoman a letter containing a check for \$300 to be used "for the blind in loving memory of a blind mother."

Correspondence with the donor has resulted in the establishment of the "Lucy Sperry Fund for the Blind." The donor hopes to add something to the present principal every year. The income will be used for the prevention of blindness, especially, for the present, at the Hospital of the Good Shepherd, Ft. Defiance, Arizona.

The Indian Bureau has asked the Church, through this Hospital, to deal especially with trachoma. This disease is very prevalent among the Navajo Indians, for whose physical relief and spiritual development the hospital has been established. Many of the little children, and old people as well, have been restored to sight by the care and attention which the Church has given them at the request of the Government.



# Social Service

REV. GEORGE H. BURWELL WRIGHT, EDITOR

## Social Service Commission of the Diocese of California Educational Column

### How to Help the Drug Addict

In the April issue of the PACIFIC CHURCHMAN, Dr. Bridgman gave to the readers a concise but clear picture of the drug addict, together with a review of the splendid work accomplished by the narcotic clinics established by Dr. M. W. Swords in New Orleans and other cities in the State of Louisiana.

The experience of Dr. Swords and his co-workers confirms the oft repeated statements of Dr. E. S. Bishop of New York that "narcotic drug addiction is a definite physical disease and if handled as such, it is curable."

The question is, "What is the great intelligent American public going to do about it?" That the use of habit-forming drugs is a menace to society is conceded by the fact that our Government passed the "Harrison Narcotic Law," and that a considerable part of the population of the United States are victims is also recorded in the findings of the Rainey Congressional Commission, as reported to Congress after a careful study of the problem.

It would still be a problem of society whether three per cent, or only one-half of one per cent of the community as estimated by the New York Health Department are addicts.

#### Smuggling.

It was reported that \$20,000,000 worth of habit-forming drugs are manufactured in the United States annually, for export chiefly into Mexico and Canada, the great bulk of which the Internal Revenue agents claim finds its way back into the United States through the underground and illicit channels.

#### Drug Fiends.

I am convinced that the lack of proper enlightenment on the subject of drug addiction is responsible for our attitude toward the problem. If the people knew that the great majority of the so-called "drug fiends" are found among the upper strata of society and include doctors, lawyers, statesmen, business men, intelligent and able mechanics, and men and women employed in the great commercial stream that connects and correlates with all the activities of human life, and that only a small percentage of addicts is found in the criminal class, and that many of these were first drug users, then later became criminals, there would be an insistent demand for action that would offer hope, inspire confidence, insure cure and rehabilitation.

No physician is willing to assume the burden the present laws lay upon him, and hence he will not treat a worthy addict. This not only drives the victim into the undesirable underworld, or illicit channels of drug commerce, but it helps to foster and perpetuate it.

The time has come for us to change our viewpoint on narcotic drug addiction. The police viewpoint (that the addiction is a self-imposed habit, continued because of moral depravity) is no longer tenable, because it was gained as a result of experience with drug-peddlers, vicious and petty thieves, or ex-convicts, and presupposes that all addicts are criminals.

#### Youthful Addicts.

Our viewpoint toward the problem must change also, because in recent years there has been a great increase of young narcotic drug users, who are neither defectives, sub-normal, nor degenerates, but who are victims of instability, curiosity, excitement and sensation-seeking, physiological with the developmental period of adolescence in both boy and girl.

The girl offers the most serious problem. Young, inexperienced, untaught, adventurous and imaginative, she falls an easy victim for the recruiting agent of white slavery, the ranks of which are largely filled by secretly making addicts of young girls, then holding them through the enslaving power of the drug.

So it is with the boy who, with his adventurous companions is willing to "try anything once," lays the foundation for drug addiction by taking his "first shot," or "hitting the pipe," just to see if the stories he has heard are true.

#### New Viewpoint Needed.

We owe this future man and woman not only medical help, but every sociological and educational assistance within our power. The average medical practitioner must also change his viewpoint. Because of his time having been devoted to other lines or specialties in medicine and surgery he has had no time to familiarize himself with the true facts

of drug addiction and has accepted the police viewpoint, which, as I have stated elsewhere, is that gained by contact with the criminal element and characterizes the addict as a mental and moral weakling and a despicable creature of habit. The facts are that these are only a small minority of the addicts, but that the great majority exist among many of the most noted men and women in professional and business life, who because of their more fortunate condition in life, are able to hide their affliction and by so doing, they are not falsely judged, but their addiction symptoms are the same as those of the gutter type.

It is because of ignorance of the true physical conditions resulting from drug addiction and less about how to care and treat the addict, that we have so much misery, crime, and wasted lives incident to the use of habit-forming drugs.

If the medical profession will about face and look squarely at the problem or question of drug addiction, it will not take very long to determine whether it is a social, a medical or a plain police problem.

How shall we approach the question? First, by an intelligent survey of each community, and secondly, by a rational scientific study of drug addiction is the answer. For years Dr. Ernest S. Bishop of New York, has been hammering at the medical profession to come forward and give their aid and co-operation to the efforts being directed to a better understanding of this grave disease, which debases and often blasts the career of the most brilliant as well as making life-long slaves of the less virile on the one hand, while on the other, it costs the community millions of dollars annually because of pilfered and destroyed property and prosecution and care of drug addict offenders.

#### The Addict a Sick Man.

Contrary to present opinion the drug addict alone is the only one who realizes that he is really a sick man, and from the day he learns that the curse of addiction has claimed his body as prey, his daily hope and prayer is to be cured.

His earnestness and desperation make him an "easy mark" for many fake institutions, quack cures, and unscrupulous persons who exploit him merely for gain and the hopelessness resulting from the measures tried compel him to continue the drug, not from choice, but because its continuance is the only relief from unspeakable torture.

Again, contrary to popular belief, he experiences no exhilarating effects from its use, but the most he hopes for is that it will lift him back to as near the feeling of a normal man and sustain him there while he tries to complete his day's task. (Many addicts have dependents or families to support.)

#### The Remedy.

The spur that should stimulate the whole medical profession into immediate action is the evidence at hand of results obtained by the Government in suppressing prostitution during the war period; of the wonderful results obtained in the study and prevention of tuberculosis; of typhoid fever; of malaria, and yellow fever.

The steps to follow are not only simple, but seem logical and rational. Briefly they are:

1st: Establishing of a drug addict clinic or dispensary, and social service department.

2nd: Hospital facilities for treatment of certain types.

3rd: The farm or country sanatorium.

4th: Legislation of national character that licenses the manufacture and distribution of habit-forming drugs.

#### 1. The Clinic.

Following along the lines of Dr. M. W. Swords, of New Orleans, who was the first to inaugurate a drug addict clinic, the victim is enabled to obtain his drug at a cost that eliminates the peddler or trafficker and eliminates the dope doctor and dishonest druggist, enabling the worthy addict to obtain his needed supply in a legitimate manner, maintain his self-respect and support himself and family.

This clinic further tends to prevent the making of new crops of addicts and new criminals of existing addicts. The trafficker and peddler are in the business because of the profit it gives and the gain depends upon the increase of victims. It also brings to light the various underground channels and sources of supply and permits of the apprehension of those guilty of this illicit traffic.

The clinic if intelligently and competently administered, will not only find the drug balance of each addict, but it will inquire into and remedy all correctable constitutional and physical defects of its visitors and where necessary, will arrange for hospitalization or permanent custodial care of cases of addiction. For the large class of addicts who are users because of some irremedial constitutional disease, the clinic forms the legitimate source of their supply.

In addition to all the functions mentioned the clinic offers the center for survey of the drug addiction problem in each community.

**The Social Service Division of the Clinic.**

Closely linked to the clinic there must be an intelligent and experienced social service department in whose charge must rest the problems associated with environment, employment and social status of the addict.

**2. The Hospital.**

No clinic will be able to consummate its functions unless certain facilities are available to care for and treat the addict, not only for his addiction disease, but for other medical or surgical conditions that offer hope of amelioration or cure prior to sending the patient to the farm or country sanatoria.

Whether this work should be done in a special psychopathic hospital or in the general hospital is immaterial in the beginning. It is, however, material to make a start, and in the absence of a special hospital, the general city hospital will answer.

For the criminal element and those having well-defined stigmata, a portion of the County Jail could be separated as a place where these addicts should be made to serve a definite sentence, and while under this custodial supervision, each case could be scientifically studied and treated.

Nearly all such institutions are equipped to furnish some form of employment to the inmates so that the addict could be given certain outdoor work as an adjunct to his or her treatment.

**3. The Farm or Country Sanatorium.**

This forms the last link in the chain for the medical care and handling of drug addiction cases. Here, just as in the tuberculosis problem, the sick man or woman under the restful influence of change of environment, country atmosphere, and outdoor work, builds up the physical and mental, and rehabilitates the moral forces of a shattered nervous and muscular system.

The time to be spent here must depend upon the case and the period of illness, progress made prior to commitment to the farm, and various other factors, but in no instance must the time be limited to a few weeks or months, for in this particular affliction, as in no other, is there "waste in haste."

**4. Finally, Legislation.**

From experience gained by the survey, the study and the care of drug addiction, as outlined herein, and from the propaganda of education of the public, which naturally follows the measures looking to the control of any civic problem, will come a sane and protective legislation which among other things will probably license certain establishments and limit the quantity of narcotic drugs to be manufactured and probably designate a special pharmacy or drug clinic where prescriptions containing narcotics may be filled.

Lack of time and space prevent an elaboration on the plan outlined or a discussion of many of the associated, correlated angles or phases of the problem. Sufficient has been said to warrant a trial of some plan that will disseminate an authoritative information on the facts of drug addiction disease and bring about an ethical, scientific handling of the victims of habit-forming drugs.

When do we begin?

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City Health Officer, San Francisco.

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## Religious Education

BY

REV. R. M. TRELEASE

### II.

I promised you last month to start in this issue a discussion of Course I in The Christian Nurture Series, so we shall take up the consideration of this Course known as "The Fatherhood of God."

First let me speak of the tremendous responsibility there is placed upon a teacher who undertakes to instruct the tiny mites. They are God's little lambs, they are the little children of whom Jesus spoke, they are the little ones to whom we are to give the cup of cold water in the name of a disciple; and I cannot emphasize too strongly the great responsibility which comes to one who is nurturing these little ones. The day is past when we can look on our class in the Church School as a sort of a pastime, for the army of faithful men and women who undertake this work realize more and more that the future of this great nation depends on the Christian education of the little ones of today. The kindergarten teacher, then, undertakes to start these children on their pathway towards the great life of the Catholic Church.

Course I is the beginning of the first sequence known as Church Pathways. To the teacher who teaches this course, under whose care the children are first placed when they come to the Church School, is given the best opportunity in the whole curriculum; for they are like plastic clay in the hands of the potter, ready to be molded in any way the teacher sees fit. From you they receive their first impressions of God; from you they form their first ideas of the Church School and the Church; from you their interest is stirred up in holy things; from you they learn to apply the simple Bible stories to everyday life, if you lead the way by application. Baby brother, or baby sister, the kitten, the bird, the dog, and the innumerable army of little things which go to make up the little child's world, should all be incorporated in the lesson. First impressions are most important things, and the kindergarten teacher cannot be too careful in the preparation of the lesson to make these impressions the best possible, and constructive. The world is tired of the "Don't Philosophy"; tell them what to "DO" and you will not have to say "Don't." This means that the best teachers should handle this course, and not the youngest and most inexperienced.

The great secret of success comes from the aptitude of the teacher in being able to put herself in the place of the children she is instructing, and to do this she must think back to her own experience when she was their age and find out how she thought and acted. One of the best ways of doing this is to look over the old toys, the old picture books, the things we used to like to play and do, and experiences will often occur to you which you had almost forgotten until they are called up in this way. It will help you to be more in sympathy with your children. We must be in sympathy if we are to get their viewpoint and fill the need in their lives. From this kind of a study of yourself, you will find that at four years of age you did not like to sit still very long at a time, and you enjoyed lots of play; you were constantly running about the house from room to room taking considerable exercise; you liked to make little things with your fingers; you learned and recited easily lines of simple poetry, hymns, texts; you liked to see pretty things, and you were interested in examining all sorts of objects. In fact a whole new world was opening up before you and excited your keenest interest. But there was possibly one thing that you enjoyed more than anything else, and that was a story. "Tell me a story" is a constant request from children of all ages.

The story, then is one of the most important avenues of approach to the child mind, and because this is so, it is absolutely necessary for every teacher to develop the ability to tell a story well. You will notice that I said "tell a story." There are a very few people who can read well enough to see the result of the reading on the faces of the listeners, and some of the best stories are killed by reading them. Better to leave out some of the story and tell it poorly than to be insulated from your children by paper and print. There is no reason why you should not become a good story teller by observing a few main points in the preparation of the story. A story has four main points which may not be interchanged: 1. Beginning; 2. Succession of events; 3. Climax; 4. End.



The beginning or introduction should not be very long, but should plow the ground well and stir up curiosity to hear what is to follow. In this part of the story should be told who the characters were, the part of the world where they lived should be noted, and what kind of a country it was. The succession of events would be accounts of minor incidents that happened in the lives of the characters, and these incidents would gradually lead up to the climax. A short pause is made after the climax, and then the ending. For example let us consider the story of Abraham sacrificing Isaac. In the Introduction we would introduce the three characters, Abraham, Sarah, and Isaac, telling of the country where they lived, the kind of a house they lived in, the clothes they wore. In the Succession of Events we would tell what kind of a man Abraham was, and how careful he was to do all that God told him to do, and the way people offered sacrifices in those days. Under the head of Climax, we would speak of the call of God to Abraham, and how Abraham and Isaac started on the journey, the building of the altar, gathering the sticks, the binding of Isaac, the raised knife, and the bleating of the ram and its sacrifice. In the Conclusion or End we would speak of the return home, and God's promise to Abraham because of his trust in God. The keynote of the story is obedience to God. If this order is remembered you will never have any difficulty in organizing your stories and making them really interesting.

But it must be remembered, too, that little children cannot be kept long at one thing, so the story should be short, and finger plays, acting, drawing, pictures, objects, sand tables, clay for modeling, and games should be used to keep up the interest. You want to make them like Church School; you want to make them eager to come; you want to produce such results as will make the parents anxious to send them.

The name of Course I is *The Fatherhood of God*, and no better name could have been chosen when you realize the psychology of the child at this age (four years). The child's horizon is completely filled with one main idea: Little children depend entirely on their parents for everything they need; without their parents to take care of, and look out for them their lives are empty indeed. The first question a child asks on coming home is, "Where's mother?" Clothes, entertainment, food, and everything is made possible through their parents. What better time could there be to teach them about the Fatherhood of God. They understand what *father* means, and from their ideas of the earthly father they are led to ideas of the Heavenly. So that is the central idea of this course, it is the bullseye at which the teacher aims. Of course there are many sub-headings such as, God loving, God caring, God working, God healing, etc., but they all lead to the one idea that God is the Father of all creation. The stories are divided into four main groups, those from the Old Testament, New Testament, Legends and nature, and stories from the Lives of the Saints. Most of the stories come from the New Testament, but all kinds of stories are used, for it must be borne in mind that we are trying, primarily, to make Christians. Jesus seldom used Bible stories in converting His hearers; He chose stories that would best convey the teaching in hand.

The memory work is concerned with verses from hymns, simple prayers, and texts. This work should be taken slowly, and the teacher should not lose heart if she only teaches one prayer through the year. One thing really learned is better than a whole lot just nibbled at.

Some people think it is very hard to teach Church loyalty to these little tots, but it is not if it is gone about in the right manner and just a few main points are undertaken. We can make them acquainted with the Church through the most important festivals such as Christmas, Epiphany, Easter, Ascension, and Whitsuntide. Nothing more should be attempted at this age.

The prayer life can be started, too, and the simple prayers suggested under the head of memory work form the basis of the prayer life. We have to be careful not to take the attitude "Children do not understand." Of course, they do not understand as we do, neither do they understand why they should go to school and learn their ABC's. We are trying to form habits, and the understanding will come after. We also try to teach something about Christian service in this course, and this means the application of the lesson. Christian Nurture says that there must be "No Impression without Expression." The stories you teach must be so presented and applied that the child will be putting into practice the lesson on love, care, protection, helpfulness, etc., in his associations at home, with younger children, and with animals.

In the teacher's manual will be found a complete list of reference books and materials both for her and for the children. Also in the introductory pages there is a complete outline of the course, a plan for services in the kindergarten department, directions to teachers who need help in the course, a list of pictures, and a complete skeleton of the whole year's work placed under the five heads which we have discussed: Information or story, Memory, Devotion, Church

Loyalty, and Christian Service. This plan is known as the Correlation Sheet.

This is one of the best arranged courses in the series, and has wonderful opportunities for the interested teacher. The child is appealed to through eye, ear, hand, and bodily activity. When out for a walk be thinking of your lessons, gather the objects from the hills, the woods, and the countryside that will help to illustrate your lesson. The more objects you have to show the better will your teaching be. Nests, seeds, flowers, fruit, butterflies, cocoons, clay, toys, pictures, rocks, and models play a most important part in teaching the Fatherhood of God.

### The Presiding Bishop and Council Educational Department

The main subject for study on the part of classes and individuals during the present triennium will be the Survey expanded and elucidated by means of the Manual. My department has arranged for a large edition of the Survey, but in order to fill out that skeleton of the Church's mission we are issuing with it this Manual, which is designed to present the various fields of the Church's mission in a more graphic way, and to give illustrations of the needs and opportunities in the various fields.

It seems to me that the Survey is the most important and complete document which our Church has ever issued. If it is carefully studied it cannot fail to arouse a widespread interest in the Church's mission such as will stimulate, throughout the Church, offerings of service and money.

Both the Survey and Manual can be purchased by addressing my Department at the Church Mission House. The former costs \$1.00, and the latter 90c. The two together can be had for \$1.75.

Faithfully yours,

WM. C. STURGIS.

### Religious Co-operation in San Francisco

Very successful noon-day Lenten services have been held in the Merchants Exchange Building—the center of the San Francisco business district. Guided by the Bishop of California, who has always advocated using all evangelical ministers, the meetings are being addressed by clergymen of all churches. Archbishop Hanna of the Roman Church was the speaker on March 11th. There were thirty-nine services, only fourteen of which were addressed by Episcopalians. "Commend it to the Concordat," says Mr. Andruss, the chairman of the committee which arranged the services.—*The Witness*, April 3d.

### Notes from The Church Book Shop—Diocesan House

The reprint of Bishop Parsons' "Episcopal Church," Confirmation Notes in Outline, are ready, price 15 cents, \$1.75 a dozen, postpaid.

There was an advance of one-third on January 1st in the price of Prayer Books and Hymnals and Combination Sets. But we have some fine sets and also single Prayer Books and Hymnals which by purchasing a large number we can sell at 10 and some 15 per cent less than the present list.

The Hymnal situation is now quite complicated since there are three musical hymnals in the field: The "New Hymnal," the old "Hutchins" and the "Revised Hutchins," which will contain all the Hymns of the "New Hymnal," some of those rejected by the Commission, and some others. And further, the latter is said to be less bulky than any other.

The New Hymnal (\$1.50) and the old (\$1.25) are in stock at the Diocesan House, also the 150 Hymns from the New Hymnal in flexible cloth cover (30 cents).

The limited supply of paper has retarded the publication of these and the Chant and Service Book, but they are now being supplied. The Revised Hutchins Hymnal is expected in April.

Baptismal and Confirmation and Marriage Certificates and books; Confirmation Preparation and Communicants' Manuals; and helpful tracts and booklets in great variety always on hand.

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Here will be found Books on Christian Healing, Prayer and other Devotional books. Prayer Books and Prayer and Hymnal combination sets, Altar Service and Prayer Books, Bibles (Authorized, Revised, and Illustrated).

The "Church Press" is prepared to do Parish printing, stationery, etc.

The Morning and Evening Prayer and Occasional Prayers as finally adopted at the General Convention will be published in 32mo. form, corresponding to the Prayer Books used in the Church pews. The price in boards will be 30 cents; black cloth, 40 cents; leather, 80 cents. Send in your orders for them now.

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